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No. 44.

## THE EARTH AND MAN.

A little sun, a little rain,  
A soft wind blowing from the west—  
And woods and fields are sweet again,  
And warmth within the mountain's breast.  
So simple is the earth we tread,  
So quick with love and life her frame;  
Ten thousand years have dawned and fled,  
And still her magic is the same.  
A little love, a little trust,  
A soft impulse, a sudden dream—  
And life as dry as desert dust  
Is fresher than a mountain stream.  
So simple is the heart of man,  
So ready for new hope and joy;  
Ten thousand years since it began  
Have left it younger than a boy.

STOPOFF A. BROOKES.

## BORDERLAND.

### Was it a Spirit Voice?

One of the August numbers of *L'Echo du Merveilleux* relates the following incident, which is stated to have occurred on June 25, 1881: The narrator was then a girl of 18. The companion with whom she shared a room had been in anxiety about a favorite cousin; the last tidings received had, however, been slightly more favorable. The narrator, who was kept awake by toothache, says that her companion was sleeping quietly near her when suddenly, about 3 o'clock, she shuddered, opened her eyes and said: "Did you call me?" "Not at all," was the reply. "Oh, I was dreaming, then; someone called and touched my shoulder." "You dreamt," responded her companion.

She closed her eyes, but after about 5 minutes she started again, got up and ran to the window, exclaiming: "I am not dreaming; someone pulled me by the arm, calling, 'Belle.'" (This was a pet name used only by the sick cousin.) In the sky opposite the window a lovely trail of color, graduating from bright pink to mauve, was visible. At that moment the clock struck the quarter after 3. The girl called "Belle," turned deadly white and nearly fainted; she said that she had again felt a hand on her shoulder and heard the words, "Belle—adieu!" Subsequently the news arrived that her cousin had died precisely at 3:15 a.m., and that her last words were about her cousin.—Exch.

### Steered by a Spirit Pilot.

Robert Dale Owen says that the mate of a bark off the banks of Newfoundland sat in his cabin, working out the vessel's course, when he saw one whom he supposed was the captain writing on a slate in the cabin. The mate went over to him, only to find it was not

the captain nor any member of the ship's company. He spoke to the stranger, who vanished instantly, leaving on the slate the words: "Steer to the nor'west." Her mate called the captain, who was much interested. As the wind was fair for that course, the skipper said: "We'll see if there's anything in this spook advice." He ordered the bark to change her course to northwest, and sent a mariner aloft to keep a sharp lookout. In a short time the lookout sighted an ice-bound vessel whose passengers, officers and crew were nearly perished of cold and hunger. The skipper reached them just in time. One of the passengers the mate recognized as the stranger who wrote on the slate. According to the other passengers, this man had been in a profound sleep at the time the mate saw the vision.

### Spirit Boy Seeks His Mother

Here is a story vouched for by Newton Crosland of Blackheath, England, who is interested in psychic phenomena:

Tom Potter, a bright dare-devil of an English lad, joined the Brit-



MME. E. YOUNG,  
Delegate from California to the National Spiritualists' Convention.

ish man-of-war Doris in 1865. After a couple of voyages he ran away and came home to his widowed mother, half-naked and half-starved. He was ill for a while, and his captain, taking pity on him, gave to him another chance. Tom sailed for the West Indies, and his mother, having married a Mr. Cooper, left the H— family, with whom she had been living. Some weeks later a woman, whose name was Mary, came to the H—s to fill the place Mrs. Potter's marriage had made vacant. Mary did not know anything of Mrs. Potter or Mrs. Cooper.

"On the night of Sept. 8, 1866," says Mr. Crosland, "some one rang Mr. H—'s door bell. Mary answered it. Opening the door, she talked to some one outside for a moment and shut it. Mrs. H— was ill in bed, but could hear what was going on. She recognized Tom

Potter's voice. 'Who was at the door, Mary?' she asked. 'A little sailor boy,' said Mary. 'He wanted his mother. I told him I didn't know anything about his mother, and sent him about his business. When I told him that he put up his hand to his forehead and said: 'Oh, dear, what'll I do?'"

"Well, Tom Potter's run away from his ship again, that's sure enough," said Mrs. H—. She and her husband tried to find him, but not a trace could they discover. A priest, who was interested in Tom, did not believe the lad had run away. He said he had heard from Tom not long before, and in the letter reported himself as getting on finely. The priest questioned Mary carefully, however, to find out whom she had seen. He showed her a lot of photographs of boys about Tom's age, who were, or had been, pupils in the same school. Picking up one, he asked: 'Is this he?' 'No,' said Mary instantly; 'this is 'im, as sure as I'm sitting ere.' She had picked out

meant when we say: "Look within." Clouds do not put out the sun, but they keep the earth from receiving all the benefit it might from it.

Thus it is in regard to the Spiritual Sun of Being. For the greater part of their lives people have generated cloudy thoughts, and these hide the Sun of Being from their spiritual sight. If, after several efforts to dissipate them, the Sun of Being does not shine in upon their spirits, they give up, concluding that the interior Sun is all a myth. But their attainment of the Immortal State of Consciousness is dependent upon their beholding the Sun of Being, for it is the Source of Immortal Life, just as the natural sun is the source of physical life. Therefore, do not be discouraged if the life-long clouds are not immediately dissipated, but keep on exercising the spiritual nature until they are all gone, and the Sun of Being shines forth in all its effulgent glory.—Lucy A. Mallory.

### A Time of Trouble.

Raphael, the London astrologer, in his predictions for 1899, gives the following for this Fall:

October—There will be grave danger of a rupture. Let those in authority take heed and not be rash or hasty in their actions, otherwise the result will be disastrous. There will be shocks of earthquakes, tidal waves and disasters in collieries. The Autumn of this year will witness many strange and appalling events, which will strike terror into hearts of the stoutest, and cause a deep-seated feeling of unrest and uncertainty as to what the morrow may bring forth. It will be demonstrated to our senses the littleness of man and man's mind, and the vastness of nature.

November—Toward the close of this month the grand conjunction of seven planets in one sign will be approaching, an event that does not occur once in a thousand years. This conjunction will mark an epoch—the beginning of a new cycle. A great war has yet to come in which the whole of Europe will be embroiled, and in which England will be one of the combatants. Many of my readers will live to see this war, for its advent is not far distant.

December—Strange to say that in this month, the last of the present cycle, 7 planets will be found in the sign of Sagittary on the second day, and Jupiter 5 degrees of the same sign, making the eighth. Following this tremendous conjunction, a new era will arise, not immediately, for nature works slowly and surely, and Mother Earth and her sons and daughters will have to pass through throes of pain and convulsions ere the new era dawns.



MRS. ADDIE L. BALLOU,  
Delegate from California to the National Spiritualists' Convention.

Tom's photograph, and was positive it was a picture of the boy she had seen the night of Sept. 8.

The next month a letter from the Admiralty reached the priest. "We write to you," it ran, "because we do not know the address of Tom Potter's mother;" and then it went on to say that the lad was doing well until July 24, when he fell from the masthead and hurt himself badly. A fever set in, Tom was delirious, and on Sept. 6 he died, calling for his mother."

Newton Crosland declares that he has taken great pains to verify the details of this statement and has found them to be facts beyond question.

### Look Within.

The sun is the center of our solar system, and it is a good representation of the Spiritual Self that is

**The New Heaven and the New Earth,**  
OR THE UNIVERSAL SUPPLY IN AIR.

A Lecture Delivered by Dr. Geo. W. Carey at Los Angeles, California.

The hour has struck for a new dispensation for man. It is the voice of a standing prophecy proclaimed with trumpet tongues.

The great battle of the ages is being fought out on the earth to-day. The Samsons of spiritual power are feeling for the pillars of material authority.

We of the present time are about to see the end of the world, or the end of the old heaven and the old earth. It will soon be gathered together as a scroll, and the glory of the new will burst upon our sight.

Edwin Markham, in one of his Masterpieces of Spiritual Symbolism, says:

"St. John beheld it as a great white throne,  
Above the ages wondrous and afar;  
Mazzini heard it as a bugle blown,  
And Shelley saw it as a steadfast star.  
It is a vision waiting and aware,  
And you must bring it down, oh! men of worth;  
Bring down the Republic held in air,  
And make for it foundation on the earth."

How may we determine from a scientific basis that there is to be, or can be, a new earth and heaven? It is self-evident that the earth exists and that we dwell upon it, and it matters not if it has always existed or is a special manifestation of creative power, or was thrown off from the sun as fiery vapor aeons ago. But as a starting point is necessary, and as that point will not change the facts of to-day, I will take the position of the late Prof. Winchell as set forth in his book, "Sketches of Creation." For publishing his views, he was deprived of his Chair of Science in the University at Ann Arbor, Mich. But public pressure was so great in his favor he was soon reinstated.

According to Winchell's theory, the earth was once a component part of the sun and was thrown off from that central orb of life as light—its mother—as a ring of incandescent substance in which was contained the germ life, or power and potency of all the varied manifestations of life we now in any manner sense or realize. That through unnumbered ages it passed through a cooling process, condensing first on the outer edge, forming a crust, and slowly settling and pressing inward, growing smaller and smaller as the crust grew thicker, until it was moulded into its present size, shape and general conditions.

When the earth cooled sufficiently, vegetable life appeared; but no rational explanation was ever given of the *modus operandi* by which vegetable or animal tissue is materialized until the idea that so-called matter and spirit were two separate substances began to fade from the consciousness of many dwellers on the earth, and until chemists and electricians proved scientifically that all forms of matter are but condensed air, and that spirit is a high vibration of air, or Universal Substance.

The commonly-accepted idea that vegetation is a product of soil, that it absorbs from the earth the material that builds the structure of the planet, and that animal tissue is built up by a metamorphosis of this vegetable substance into flesh and bone, has been proven erroneous.

Chemistry and the Spectroscope prove that vegetable and animal tissue is precipitated or condensed air, which should be named Universal Spirit.

The earth serves a threefold purpose: First, a material resting place—by the word "material" I mean condensed spirit—for there is no other substance.

Second, the earth is the passive pole of spirit or mother principle, by which air, through the operation of wisdom, is changed into matter.

Third, soil contains the mineral salts of iron, magnesia, sodium, potassium, silica, etc., which act as carriers of, or workers in, the organic substances. This process is now recognized by the term Biochemistry. These mineral salts are the carriers of oil, sugar, fibrine, albumen and water. But the oil, sugar, fibrine and albumen are first formed by synthetic process directly from their elements in the air, water and the twelve mineral salts being used as builders. Thus we see how twelve plays such an important part in the occult world, or symbolism, as well as in so-called material things. The twelve signs of the zodiac, through which the sun passes in 365 days and through which the moon passes every 28 days; the twelve sons of Jacob, each one partaking of the character-

istics of the sign in which he was born; and again in Revelations: "And the tree of life stood in the midst and bare twelve manner of fruits, and its leaves were for the healing of the nations."

At the period of time in the earth's history when vegetable life first appeared, the atmosphere nearest earth was very dense and contained more organic material to the square inch than at present. Modern man could not have existed in such environments, but monsters flourished in both the vegetable and animal world. Immense ferns and animals so large that in comparison an elephant would seem a dwarf specimen of the animal kingdom.

Geology proves that such animals and vegetation existed and have been absorbed by the earth, and that by this process the fact that the lower strata of air is constantly settling or condensing on the earth like invisible snow, accounts for the growth of the earth and explains why fossil remains are found many feet below the surface, independent of landslides or cataclysms.

How stupendous the thought that all we see, feel or taste is a certain condensation or vibration of the air Substance or Spirit.

Paul must have sensed something akin to this sublime truth when he exclaimed: "Oh! grave, where is thy victory? Oh! death, where is thy sting?"

The more refined the atmosphere, the more delicate or refined the object or form, materialized, as the descending atmosphere is of a higher or more attenuated grade from day to day.

Let me carry you upward in spirit above the strata of air in which we live to the more refined, and let you see the New Jerusalem that the prophet and clairvoyant, John, saw on the isle of Patmos, being let down out of the heavens. It was the descending spiritual air—"the new republic held in air"—that the Bellamys and Markhams see. We will name it the celestial regions, or heaven, for those educated along religious lines and good truth or the electric world for the materialistic, scientific and occult schools of thought.

"And I saw a new heaven and a new earth."

In the discussion of the question, an understanding of the esoteric meaning of words is essential, as well as the esoteric meaning. "The heavens declare the glory of God." This has reference to the stars and planets. "The birds of the heavens rested in its branches" refers to the atmosphere. "The kingdom of heaven is within you," gives the esoteric real meaning, and is realized by the consciousness that all in the universe is the operation of wisdom, and that evil has no existence as an entity. Evil is a belief in something that is not good. A belief may be overcome, but a truth cannot be overcome, for truth is eternal. It logically follows that if evil is a truth, it can never be overcome.

But how shall we have a better understanding of truth, or wisdom's operations, so we may truthfully, logically and scientifically say: "All is good and there is no evil." I answer that the descending spiritual atmosphere operating through the brain of man will make manifest the new heaven by evolving the consciousness to realize that all that is, is good when properly understood and used. Then the "New Name" will be given to all things and acts now called evil. This is the Judgment Day. God manifesting himself unto himself. Truth triumphant.

When the electric strata reached the earth, Franklin touched the hem of its garments of light and we dreamed of its possibilities, and when a higher potency touched the earth, behold an Edison, a Tesla, the electric light and the telephone. Why were not these magicians upon the earth thousands of years ago, with their apparatus? Why was it that electricity was not used to swing the mighty stones of the Pyramids of Cheops in place, carve the features of the awful Sphinx or rear the Chinese Wall? Because the condition of atmosphere resting upon the earth, and which materialized the human brain of those days, did not contain the proper combination, or potency, of aerial elements to make the electrical operations of to-day possible.

Our Edisons and Teslas are the prophets of the electrical age, which is the age of spirituality or millenium. The researches, inventions and practical operations of these latter-day magicians are marvelous. I need not recount these marvelous manifestations of spirit power, but will simply refer to the latest invention of Tesla. He has invented a machine by which

what is termed electrostatic waves can be produced. In what is called an alternating current the vibrations number about 200 a second. Tesla's machine produces a current having 20,000 alternations a second. 2,000 volts of crude electricity passing through the human organism produces instant death of the body; but Tesla received 1,000,000 volts of this new phase of force without injury. It is so subtle that it evades matter in human organisms as now constructed. It does not affect the nerves, because they do not sense what is taking place. But though this rate of vibration is too high for our nerves to comprehend to-day, it must be remembered that the organic structure of man is continually changing. The body is condensed air and always manifests according to the quality of air. The descending spiritual air is day by day materializing brain cells and nerves that will soon be enabled to sense impressions and understand principles that have heretofore been sealed up from the understanding of man.

From Biology we learn that the cells that constitute matter do not touch each other; the laws of cohesion and repulsion are so nicely adjusted that a proper equilibrium is always maintained. Of course, the nearer particles or molecules come into actual contact the more solidified the substance. Steel comes nearer being solid than wood or granite. The organic particles, cells or molecules, an aggregation of which make up the human anatomy, are separated by spaces so small that ordinary electric waves or vibrations can not pass between them without producing friction or sensation, and a given quantity or rate of vibration so irritates the cells of tissue that the molecular chain of life is broken and death of animal function is the result. But the higher or more refined force set free, or set in motion, by Tesla's machine, finds its way between the molecules without friction, consequently without sensation. With the new descending atmosphere (the new heaven) or higher potency of the one-spirit substance, will come the power of the nervous organization to sense this higher phase of force, which is the John the Baptist or the forerunner of the "angel out of heaven" that is making all things new. The power the prophets recognized and that Jesus of Nazareth proclaimed when he said: "All the things I do, ye shall do, and greater things shall ye do."

"Twas a long, weary night;  
We were almost in doubt  
That the future was more than they knew.  
'Twas a long, weary night;  
But the morning has dawned,  
And the words of our prophets are true."

We know that electricity is unlimited; it can only be set in operation and used according to our degree of consciousness of its powers and possibilities and its adaptation to human needs, and when the people everywhere feel the influence of the descending new heaven, the earth will be lighted by this flaming breath of Deity. Huge arc lights will illuminate the country, roads and forests as well as the city's streets, and, indeed, it is no great stretch of imagination to see that when the people in collective capacity take charge of all natural resources, their divine heritage, how climate may be made to order, and fruits, flowers and vegetables, even of the tropics, be produced all over the earth at all seasons.

My own experiments in Chemistry have demonstrated the fact that air can be condensed and used to cure diseases. Oxygen, one of the elements of the air, has long been used as medicine, because it has an affinity for iron. But the air contains twelve elements, which are spiritual correspondences to the twelve cell salts. A proper combination of the cell salts will attract and hold the air elements in condensed form when submitted to a proper degree of light. A lack of these elements, or lack of a proper balance, is the cause of every disease that afflicts the race. The different symptoms manifested in disease, to which medical science in the past has given names without end, are produced by the same identical cause, viz: a deficiency in some of the constituents of the blood.

The microscope, the spectroscope, the X-ray, and liquefied air, have made it possible to determine the agents that are deficient in human blood, when it is in a diseased condition. The scientists of the world long searched in vain for this remedy, because they supposed that disease was caused by something, instead of a lack of something—a deficiency.

[Concluded next week.]

**Word, Parable or Picture.**

STELLA B. CASE.

In a worded line, I see pictured  
The light of a grander truth,  
Than all of the sages that withered  
The thought of a growth in their youth.

A misty cloud-land, like phantoms of past memories, are the shadows of former lives. Dark, soulless, sombre, unwholesome, behind lies the dark speck of earth called the world. In various directions can those shades trace the paths that they have traversed, both in earth-life and after the mortal form was cast aside.

Beyond all is a dreary expanse of space, endless, formless and occupied simply by the shadows of those who had left all but their former thoughts behind them. In the distance, a beautiful strain of music is heard. Ethereal, soul-stirring, are the tones swelling now loud, now low, lulling the senses to a reposeful rest. A beautiful radiant atmosphere pervaded the darkened space, all the grandeur of a purer aura filled the shadowed space.

Suddenly, as if formed out of space, before the phantoms stood many forms, whose brilliancy and beauty thrilled through and through their darkened brethren. Thinking was their mode of speech, and as the thought of those dark spirits was, "Who are you and what do you want?" they were answered in kind words by the spirits of light. "We are spirits of light and life, and come that ye shall be made to know the great secret of existence, and the mode of progression thereto."

Some of the dark spirits, who had been the bigoted of earth-life, scoffed at the idea of progression; while those who had been weak and subjected to strong earth influences, gladly accepted the proffered help of the spirits of light and life. They were gathered together, and ere the thoughts of their darkened brethren could follow them they disappeared from sight.

The darkness and depths of space seeming more intense after the illumined brilliancy of the spirits of light, life and force-power. Farther and farther away sounded the heavenly music, until, at last, the sound had died away, and all that was left to those darkened forms was but the empty echo of the melodious sounds.

All our life, we are liable to reject that which is the light of a more powerful growth, knowing and acknowledging its eternal beauty, but carelessly living the life that suits best our pleasure-loving sense, thinking that a more favorable time would come to begin. But there is a "still, small voice," forever calling to us for the good of self to haste. Ah, friends in truth, we wait and wait, content to feed our lust, our greed and our vanity, thinking that in this we get progress, always resisting the "still, small voice"—the spirit of light, life and force-power.

• • •  
**Letter from Herman Snow.**

TO THE EDITOR:

Thanks for the kind words you sent me and for your readiness in making use of my somewhat *out-of-date* contributions to your columns. This, together with some encouraging words from other quarters, induces me to think that my old age efforts in the good cause are not wholly useless. It is probable, therefore, that I may continue to send occasional brief articles for your use; i. e., so long as my octogenarian frailties will allow of it

(I am now in my 88th year.) My almost 50 years of experience in Spiritualism will not let me fall short of material. But thinking that a more intimate acquaintance with my personal career in the matter may help the reader to a better understanding of my position and views in regard to the subject, I send you this brief outline of my course, as it has been more or less closely connected with Spiritualism:

At rather a late period of my life, I engaged in a course of theological study lasting about four and a half years and ending with a graduation from the Harvard Divinity School in 1843. Then came 10 years of sincere and earnest labors as a Unitarian minister, rendered more than usually hard from the fact that my preparatory course had been hurried and imperfect. This, together with repeated cases of severe family bereavement, left me in a reduced state of health and with a general feeling of discouragement. I felt that my work in this world was finished. I now think it would have been but for the advent into my mind of a well-sustained belief in the then novel and very unpopular teachings of Modern Spiritualism, which brought to me the bright hopes and wonderful healings of the spirit-world.

This was almost 50 years ago, and since then, though I still continued to give some attention to my former work, the main strength of my life was given to a better understanding of the new faith, and in extending its benign influence among mankind. The first public effort made by me was to send forth to all my brother ministers and many of the leading laymen of our faith, a pamphlet printed for the special purpose in which the course of my investigation and its results were clearly set forth, and thus from that time to the present day I have been publicly known as an active advocate of Modern Spiritualism.

I have never found occasion to reverse my first decision that the leading claim of the new faith rests securely upon eternal truth. Yet I have at times found so much of abuse and sham in the movement that feelings of discouragement attended my efforts. I now feel that such were unreasonable feelings, as such abuses have ever seemed the necessary attendants of new religious movements, not excepting that of Christianity. But no important truth should be surrendered because of its abuses, but all should be winnowed and the truths preserved for the good of man. When this is done with Spiritualism, it must become a most important agency in the world's salvation, for it is the bringing of the love, the wisdom and power of the spirit-world—now peopled as it is with the noble souls of past ages—to bear more directly and powerfully upon the welfare of man.

Cambridge, Mass.

Compulsory Arbitration.

The Australian plan for preventing industrial strikes is arousing a great deal of interest in the United States, says an exchange. Hon. W. P. Reeves, the former minister of labor of New Zealand, who drafted the law which is now in effect in that colony, and which makes it obligatory upon employer and employee alike to submit their differences to a public tribunal for adjudication or adjustment, is now at Philadelphia as a delegate to the

International Commercial Congress, now in session in that city. Mr. Reeves has explained the workings of the law of compulsory arbitration, as it is operated in New Zealand, and claims for it the greatest measure of success. An attempt is being made in Massachusetts to secure legislation similar to that in force in New Zealand. In New York Mr. Reeves has impressed the public mind with his plan, and in Philadelphia the delegates to the International Congress have been devoting a considerable portion of their time to the study of the economic system that has placed the Australian colonies among the most prosperous Commonwealths of the modern world. The Congress, by the way, is attended by official representatives of most of the commercial nations in the world.

**Mrs. Addie L. Ballou.**

The Chicago Morning Record of Oct. 19 remarks as follows concerning Mrs. Addie L. Ballou, one of the delegates from California:

Mrs. Addie L. Ballou of San Francisco, who is attending the convention of the National Spiritualists' Association in progress in this city, is one of the best-known women politicians of the country. She is a practicing attorney, but yesterday signified her intention of devoting her entire time in the future to spiritualistic work. Mrs. Ballou was a nurse with the 32d Wisconsin regiment, of which Bishop Fallows was chaplain, and since the Civil War has been prominent in Women's Relief Corps' work. She is one of the very few women who are allowed to wear the Grand Army badge. Twice Mrs. Ballou was sent by California to represent that State in the national convention of the Republican league, and is the only woman who ever enjoyed that honor. She said:

"Spiritualism is growing, but what it needs most is the right kind of persons at the head of it. In a general way, the management has been poor, and the cause has been injured somewhat by the enthusiasm of some Spiritualists, which has caused them to take up with imposters."

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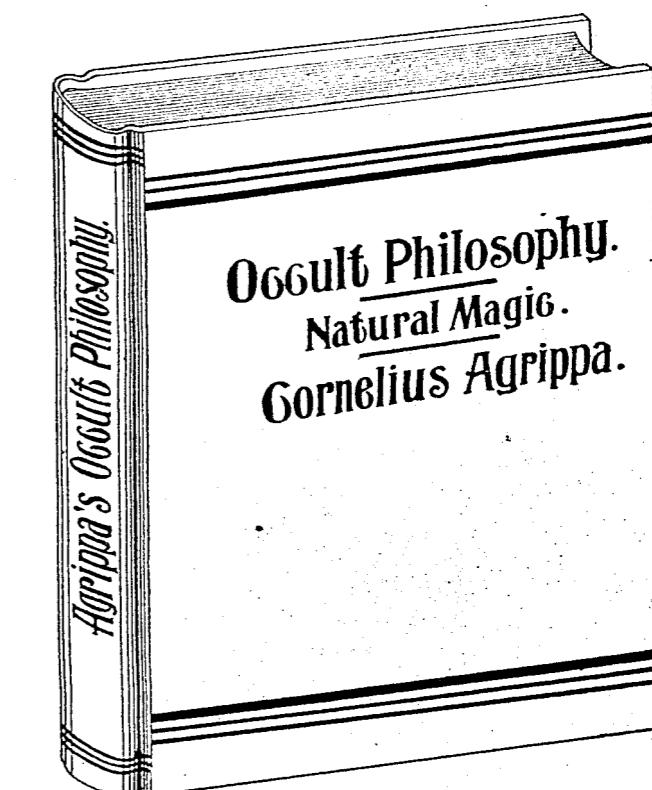
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Official Organ of the  
California State Spiritualists' Association.

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THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER,  
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, Nov. 2, 1899.

**President Barrett**, we are glad to notice, was re-elected President of the National Association by unanimous vote. This shows appreciation for the good work he has done since the Association was organized, for he has been its only President. Mrs. Longley also was re-elected, and to show the appreciation of the Convention for her labors during the past year, it increased her salary from \$900 to \$1,000 a year, with typewriting expenses extra.

We have not been able yet to ascertain if the headquarters of the National Society, offered by Treasurer Mayer, as a present, was accepted. As the Convention was to raise a similar amount to its value (\$15,000) to create a fund for general use, we fear that this requirement was not accomplished. Two or three of the moneyed men present could easily have raised the \$15,000, and we had hoped they would have done so.

War is now in actual progress between the English and the Boers in South Africa, and it seems to promise that it will be very desperately fought. Inasmuch as the interests of other continental nations of Europe are, to a great extent, mixed up in South Africa, many apprehend that this war may involve also all the European nations, and thus the war become general. Germany and France have interests there, particularly the former, and it seems to be a battle for the supremacy between Germany and England, though that point is really under cover at present.

While we hope for peace, we fear that considerable time may elapse before this matter is finally settled, and then perhaps it may be settled very differently to what is now expected.

### Dedication of the Temple..

On Thursday of last week, many Spiritualists of Northern California gathered at San Jose, from San Francisco, Santa Clara, Decoto, Hollister, Santa Cruz, Santa Rosa, and all the surrounding country, to attend the dedication services of the Temple purchased by the Sleeper Trust, and at 2 p.m. (the hour appointed) the hall was filled with enthusiastic spirits, incarnate and decarnate. Mrs. Eunice Sleeper, the donor of the property to the Trust, from the proceeds of the sale of which this Temple was purchased, was seated in the centre of the semi-circle on the platform in a large chair, decorated with flowers, and Mrs. E. P. Thorndyke placed a large bouquet of flowers in her hand.

Among those on the platform were Mr. Vinter, secretary of the Trust. Mr. Z. T. Croop and Dr. H. M. Barker, members of the Trust. W. D. J. Hamby, president; Wm. Rider, vice-pres.: Mrs. R. I. Johnson and F. A. Parker, of the board of directors of the State Association. Dr. C. H. Johnson, pres. of the First Spiritual Union of San Jose; Mrs. Sarah Seal, Mrs. Elizabeth Lowe Watson, Capt. H. H. Brown, Mrs. E. P. Thorndyke and the editor of the RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. Vinter called the meeting to order and presided with grace and dignity. From the orchestra came fine music to add to the harmonious vibrations of kindred spirits.

The first speaker introduced was the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, and by particular request, the following synopsis of his speech is given in the JOURNAL:

After referring to the excellent building, over which he had been conducted by Mr. Z. T. Croop, he said that it brought to his mind a scene reported to have occurred in the old Temple at Jerusalem 2,000 years ago, when (as the story is told) a good old soul by the name of Simeon had long been waiting to see the fulfillment of the visions of the prophetic seers, about the coming of the Messiah. He entered the Temple and saw the child Jesus, whose advent had been heralded by angelic choirs, and taking him in his arms, he said to the spirit who told him he should not die before seeing the Messiah: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen," the prediction fulfilled. So our good Sister Sleeper who sits here has seen the fulfillment of her desires in the materialization of this beautiful Temple, before her departure to the spirit-world, and we all rejoice with her and hold this grand celebration on her birthday, dedicating this Temple to the use of Spiritualists, and to the angels. Sister Sleeper can now say: "Now let me depart in peace." She has seen the realization of her hopes and desires in this beautiful Temple, where, for coming ages,

may be told the wonderful story of spirits' manifestation, and their teachings of the grand philosophy of life, which is absorbing the present religious system, converting both preachers and congregations the world over, and bringing in the new era of spiritual truth. May the recounting of that story reach to the earth's remotest bound.

Waft, waft, ye winds, this story,  
And you ye waters roll,  
Till like a sea of glory,  
It spreads from pole to pole.

Excellent addresses were made by those named above. Some of them were quite eloquent and touching in the extreme. The whole services throughout were very interesting, and the occasion was one which will long be remembered by those who were fortunate enough to be present. In the evening there was an entertainment, refreshments and a social dance.

We were unable to remain for the evening exercises, and our San Jose correspondent undertook the work of reporting the whole proceedings, but on account of the length of the program, the late hours made necessary by it and the occupancy of the hall during the next evening, our correspondent was unable to get the report to us as early as promised, and it may not be in time for this issue of the JOURNAL. If so, our readers may expect it next week.

### An Afflicted Medium.

It will be remembered by many of the older Spiritualists that Annie Lord Chamberlain is one of the first mediums, and was before the public even prior to the publication of the *Banner of Light*, now the oldest Spiritualist paper on the continent. She has had many reverses of fortune, and much sickness, having had to resort to crutches for some time.

When last we saw her in San Diego, Cal., she had been helped by Mrs. Clark, a good medium and healer there, so that she was able to dispense with the crutches, but had to resort to the help of a cane. Now a lame foot has prevented her from her usual avocation, and Spiritualists everywhere should be glad to assist this prominent and aged medium, who is taking care of a blind sister. Attention is particularly requested to the following letter from her, and we hope responses will be immediate and numerous:

*Dear Friends of Spiritualism:*

If you feel inclined to help me care for my blind, dependent sister, Jennie L. Webb, one of the earliest mediums now in the form, write a brief letter to some spirit friend, whom I will give a chance to respond by independent writing or whispers, for \$1.00. Please send letters addressed as you would to a mortal, and enclose in one to me, and thus do much good to a veteran medium.

ANNE LORD CHAMBERLAIN.  
Milford, Mass.

A SEARCH FOR FREEDOM, by Helen Wilmans, 367 pages. Cloth, \$1.50. For sale at this office.

### The Reviewer.

THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood, author of "Victor Serenus," "Studies in the Thought World," "Ideal Suggestion," "God's Image in Man," "Edward Burton," etc. Boston, Mass.: Lee & Shepard. Paper, 50 cents; cloth, \$1.25.

This book has received a profusion of commendatory notices from the press in all sections of the country. It is simple, yet profound, and makes a "dry subject" positively entertaining. The burning topics of the day are treated most instructively. It is now issued in paper covers to bring it within reach of all, and to accommodate the great demand for information upon these vital subjects.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY; A RESTORATIVE SYSTEM FOR HOME AND PRIVATE USE. By Henry Wood, author of "Studies in the Thought World," "Victor Serenus," "God's Image in Man," "Edward Burton," "The Political Economy of Natural Law," etc. Boston, Mass.: Lee & Shepard. Fine cloth, \$1.25; in paper covers, 50 cents. For sale at this office.

This is a grand book on Mental Science. It is impossible to convey, by any statement, the profound impression which it has made upon thousands of minds. People from all the walks of life recount in the most glowing terms the uplift, physical, mental and spiritual, which has been realized from this formulated system. Many keep it to loan to friends, many consult it daily, and carry it with them as they journey. It is concise, simple and practical, and its specialty is self-restoration without the necessity of outside aid. It should have a place in every home.

PSYCHO-THERAPY, OR HYPNOTIC SUGGESTION IN THE CURE OF DISEASE, VICES AND ABNORMAL HABITS. Also as a factor in moral, mental and physical development, by Jay Ross DeMude, 629 E. Cimarran St., Colorado Springs, Colo. Price, \$1.00. For sale at this office.

This book shows that there is an underlying principle governing all the cures wrought by all the different schools of healing (Christian Science, Divine Faith, Mind, Theosophy, Spiritual, Magnetic, etc.) and that this universal law is amenable to control by any intelligent person who prepares to harness it. It reduces this underlying law to a scientific basis, teaches the cure of disease on purely scientific grounds, teaches the correction of all vices, the development of latent abilities, etc.

The Arena for November contains many interesting articles. John H. Marble writes concerning the American interests in Philippine Islands; Prof. F. Spencer Baldwin discusses the subject of Expansion, and Ramon Reyes Lala reviews the Philippine Question; Dr. Helen Densmore writes on the Dreyfus Case. There are many other articles which the reader will find both instructive and elevating. The Arena is now issued by the Alliance Publishing Co., Life Building, New York. Price, 25 cents.

**The National Convention.**

The Seventh Annual Convention of the National Spiritualists' Association was held in America Auditorium, 77 31st St., Chicago, Ills., from Oct. 17 to 20 inclusive.

A reception to the delegates and their friends was held in the parlors of the Leland Hotel on Monday at 8 p.m.

**THE OPENING SESSION.**

The convention opened yesterday morning and will sit morning, afternoon, and evening until Oct. 20.

Among the prominent Spiritualists present were: M. R. Rouse, postmaster, of Titusville, Pa., and wife; A. Gaston, Congressman from the Twenty-sixth Pennsylvania district; Frank Walker and sister of Hamburg, N. Y.; E. W. Bond, Mayor of Willoughby, Ohio; Dr. A. L. Sherman of same place; John Hutchinson Jackson, Mich.; Prof. Richard Young, San Francisco; T. M. Locke, county commissioner, of Philadelphia; C. L. Stevens, Pittsburgh, Pa.; C. H. Treat, Hannibal, Mo.; Mrs. E. F. Kurth, Brooklyn, N. Y.; L. Burdick, Texas, Mich.; F. M. Brown, Orrington, Me.; James A. Freeman, Bloomington, Ills.; O. J. Johnson and J. H. McDonald of Minneapolis, Minn., and Mrs. Addie L. Ballou of San Francisco, the noted abolition lecturer and hospital worker of the Civil War.

The convention spent the morning and afternoon sessions in organizing. The Committee on Credentials reported 153 delegates present from 35 States. The speakers in the evening were: Prof. W. F. Peck of St. Louis, and others. Spirit messages were given by Mrs. Georgia G. Cooley of Chicago and Miss Maggie Gaule of Baltimore.

During the evening W. F. Peck of St. Louis made an address on "Spiritualism as a Religion," and Dr. N. B. Spinney of Reed City, Mich., spoke on "The Outlook for Spiritualism." Mrs. Georgia G. Cooley of Chicago and Miss Maggie Gaule of Baltimore delivered spirit messages to various persons in the audience.

WEDNESDAY, OCT. 18.

The first part of the Spiritualists' convention morning session of the second day was given to the second annual meeting of the Young People's Spiritualists' Union. This organization, composed of persons between the ages of 15 and 40 years, was formed a little over a year ago. Mrs. S. M. Biddison delivered a short address of welcome, which was responded to by President I. C. I. Evans.

The first business which came before the afternoon session was the report of the missionaries. Mrs. Carrie E. S. Twing, G. F. Perkins, Mrs. M. E. Cadwallader, and others told of the hardships they had to endure in their work. They were unanimous in the declaration that the best way was by forming local and state societies.

It was decided to expend \$700, the amount now held in what is called the "Will defense fund," in the defense of a suit now at issue before the Supreme Court of Massachusetts. This was done owing to the fact that as yet Spiritualism has no legal standing as a religion, and the courts of the country have often decided against them in cases where people have left legacies to the "spiritualist religion."

At the evening meeting Moses Hull and Mrs. Cora L. V. Richmon spoke on the subject, "The Pillars of Spiritualism." Spirit

messages were communicated by Mrs. Zaida Brown Kates and others.

THURSDAY MORNING, OCT. 19.

The Committee on Resolutions reported, and a set of resolutions were adopted. The first one declared against fraudulent mediumship and denounced "fake" seances. Ministers were to be ordained by local societies and not by the national body. The society declared in favor of taxing church property and is opposed to the use of tobacco and drink. The peace conference at The Hague was endorsed; the engraftment of the words "God," "Christ" or "Christian" upon the Constitution of the United States was objected to and capital punishment was declared to be a blot on the page of history. The equality of men and women in politics was strongly insisted upon.

Mrs. Addie L. Ballou, of San Francisco, Cal., began an address by paying a tribute to the lecture of Prof. Lockwood, saying she had hoped in all the years of the past of Spiritualism that science would investigate the phenomena and be able to demonstrate its truth. She spoke fluently and positively regarding purifying ourselves and being prepared to receive and entertain pure spirits. Her lecture was fraught with love and practical knowledge. So says the *Progressive Thinker*.

In the afternoon the discussion was upon the Declaration of Principles, which were laid over from the last Convention for the consideration of the present session. As an outcome of the whole discussion, the following was unanimously adopted as a substitute for all those formerly presented:

1. We believe in infinite intelligence.

2. We believe that the phenomena of nature, physical and spiritual, are the expressions of infinite intelligence.

3. We believe that a correct understanding of such expressions and living in accordance therewith constitutes the true religion.

4. We affirm that the existence and personal identity of the individual continues after the change called death.

5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.

6. We believe the highest code of moral ethics to be embodied in the Golden Rule—to do unto others as we would that others should do unto us.

**ELECTION OF OFFICERS.**

The following were elected officers for the ensuing year:

*President*, Harrison D. Barrett, Boston, Mass. *Vice-Pt.*, H. W. Richardson, East Aurora, N. Y. *Sec'y.*, Mrs. M. T. Longley, Washington, D. C. *Treas.*, Theodore J. Mayer, Washington, D. C. *Trustees*: David P. Dewey, Grand Blanc, Mich.; I. C. I. Evans, Washington, D. C.; Alonzo Thompson, Fullerton, Neb.; C. D. Pruden, Minneapolis, Minn.; E. W. Bond, Willoughby, Ohio.

By vote, it was determined that the next annual Convention should be held in Cleveland, Ohio.

**Florence Marryat**, the author of the celebrated book, "There is no Death," and other works, passed to spirit-life in London, Eng., on Friday, Oct. 27. Of this we are informed through the telegraphic dispatches to the daily press, just as the JOURNAL forms of this issue are being closed, and next week we will publish more particulars concerning this notable lady, in an article furnished by Mr. James Martin of this city.

**Harbinger of Dawn for November.**

This number appears with a new and attractive title-page, which is to be permanent. Among the leading features are: "Researches in Spiritual Phenomena," by Sir William Crookes, F. R. S., scientifically demonstrating 12 phases; "The Fallen Pyramid, or Heart of the World," by Willis F. Whitehead, an occult African legend of a Golden Age in the long ago; "Birds and Animals as Prophets;" "The Druids as Spiritualists;" "Shakespeare's Spiritualism;" "How African Psychics Produce Rain Storms"—a startling tale vouched for by the editor of the *Revue des Revues*; "Evolution in Memory," by Charles Dawbarn—an original theory backed by startling facts;—and other important articles, besides the regular editorial departments "Views from our Watch-Tower," "Book Reviews," "Notes and News," etc. The editor, Ernest S. Green, announces that he will soon enter upon a series of independent, scientific psychical researches, which he will report from time to time in his journal. 24 wide, double-column pages. Monthly: \$1.00 a year, 10 cents a copy. Sample back numbers for a 2-cent stamp. Published at 1804 Market St., San Francisco, Cal.

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The wise answers from some invisible intelligence which knows facts and principles unknown to either party present, make the volume unique.—*Christian Metaphysician*.

I am poor, but if I had \$100 I would willingly part with it, sooner than have missed the reading of the book.—B. B. Marshall.

The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—B. O. Flower.

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—*Lilian Whiting*.

Mrs. Underwood has given facts of inestimable importance, presented in a careful, critical way.—*Lyman C. Howe*.

The evidence presented is of the most unqualified kind and character. Only personal perusal of the volume will do it justice.—*Banner of Light*.

This valuable book of 352 pages, in paper covers, will be mailed to any address for 35 cents, when accompanied with \$1 for a year's subscription to the JOURNAL, to old or new subscribers. An excellent book to lend to investigators.

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[MEDIUMS' CARDS put into this Directory for 20 CENTS per line per month.]

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Mrs. Dr. Dobson-Barker, Healer, Box 132 San Jose, Cal.

Capt. H. H. Brown, Psychic Teacher, Healer, Character Reader and Business Adviser, 521 Turk St., bet. Folk & Larkin, San Francisco.

Mrs. Maxwell-Colby, Readings, 1041½ Turk St., bet. Valencia-st., S. F., Cal. Circle Tuesday eve.

Geo. W. Carpenter, M.D., Psychic Physician, cures all chronic diseases—makes a specialty of cancers. 531 Alvarado St., San Francisco.—

Mrs. H. A. Dunham, Business and Test Medium, 14 McAllister St., (Rm. 61). Readings daily.

Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slave-Writing) 118 Haight st., San Francisco, Cal.

Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027½ Market St., S. F.

Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, 322 West Fourth St., Los Angeles, Cal.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psycho-metrist, 1423 Market St., San Francisco.

Mrs. Clara J. Meyer, spiritual medium. Test meetings at Friendship Hall, 335 McAllister St., Tues. & Thurs. at 2 & 8; Sun. at 8. Admission 10c. Developing circle Mon. & Fri. 2 & 8, 25c. Sitting \$1. Correspondence solicited. Send stamp

Mrs. C. R. McMeekin, Roberts Block, First St., San Jose, Cal. Circles Monday and Wednesday, 8 p.m. Readings daily; Rooms 40 & 41.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday, 1238 Howard.

Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.

Sol Palinbaum, Trance, Test and Healing Medium, 856½ Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a.m.; 2 to 6 p.m.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

C. Mayo-Steers, 112½ Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00.

Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S.F., Cal. Readings and Treatments daily.

Mrs. F. R. H. Stoddard, 305 Larkin St., Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

Mme. E. Young, 605 McAllister street, S.F. Medicine daily from 10 to 11 a.m.

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## Religio-Philosophical Journal.

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Come to us, O dear immortals  
From those realms of light so fair  
From the homes beyond the portals,  
And love's flowers blooming there.  
  
From the river's sparkling beauty,  
Islands of transcendent green;  
Skies impearled with acts of duty,  
And alight with loving sheen.  
  
Long have men unheeding wandered,  
'Mid the sordid things of earth;  
Yea, the better part have squandered,  
Heeding not the soul's new birth.  
  
Come, ye, come to earth's dark places;  
Come to earth bound souls to-night;  
Make ye bright poor saddened faces,  
And dispel the gloom and blight.  
  
Healing bring to hearts deep wounded;  
Peace, oh, give the troubled soul;  
Make our fears of wrong unfounded;  
O'er us let love's wavelets roll.  
Cortland, N. Y.

EMMA D. PITTS.



The Editor is not responsible for the opinions of correspondents.

### Mr. Robinson's Challenge.

#### To THE EDITOR:

While in Los Gatos, Cal., I received a copy of the *Banner of Light*, containing a challenge by Mr. W. E. Robinson to meet me publicly or privately for any sum up to \$1,000, for me to receive independent slate-writing under test conditions.

On Aug. 2 I wrote to the *Banner of Light* accepting Mr. Robinson's challenge and asked him to present a certified check for \$1,000, with legally binding articles of agreement, and I would cover his money. I gave my address in the same article where he could reach me. This was published in the *Banner* in its issue of Aug. 19, just two months ago, and yet Mr. Robinson has not deigned to write me a single line, or to offer his certified check, or in any way to approach me for the business that he challenged me for.

FRED P. EVANS.  
103 W. 42d St., New York.

**Transition.**—After a lingering illness, Jacob N. Sullivan passed to spirit-life Oct. 15 at his home in Santa Monica, Cal. He was 77 years of age and had lived at Santa Monica for the last 24 years. He was a man of gentle nature and high moral principles and has been a Spiritualist for more than 40 years. He took an active part in the advancement of spiritual truth. He leaves a wife and many friends who will sadly miss him. He passed away peacefully, fully expecting to meet the loved ones who were waiting to welcome him in the bright beyond.

MRS. EMMA HUNT.  
Los Angeles.

**Any of our Readers** will confer a favor by sending us the names and addresses of persons whom they know are interested in Spiritualism and the Higher Thought, as is presented in the RELIGIO-PHILOSOPHICAL JOURNAL. We will send all such lists free sample copies for their perusal.

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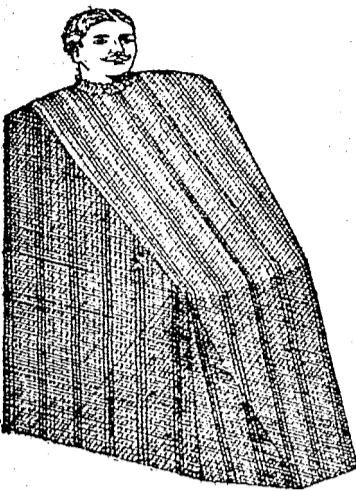
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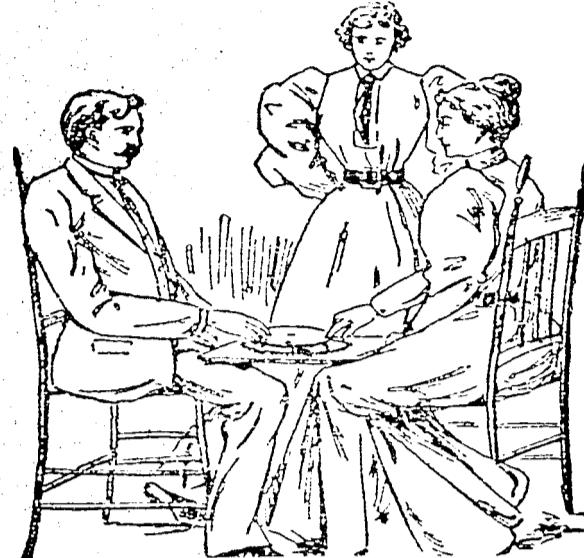
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Prof. Richard and Mme. Young** have returned from Chicago, where they attended the National Spiritualists' Convention, as delegates from San Francisco, the Mme. representing the State Association and the Prof. representing the People's Society. They report the Convention as a very interesting one, in which harmony prevailed, and the best interests of the cause were sought to be advanced by those present from every part of the United States and Canada. They were delighted with the acquaintances they made at the Convention and at the magnificent reception which was given at the Leland House on the Monday previous. They will now resume their meeting at 605 McAllister St., and the Mme. will give readings as usual, daily.

**Mrs. Logan's Circle of Harmony** is all that the name implies. All feel a perfect welcome and at liberty to exercise their talents. In fact, it could properly be called a school for the unfoldment of the psychic faculties, which all possess in a limited degree, thereby opening up the channel of inspiration between the celestial and terrestrial spheres. The spiritually-minded are attracted to this circle, which meets every Sunday at 2 o'clock in Occidental Hall, corner of Larkin and McAllister Sts., San Francisco.

**The Borderland** was the subject of Mrs. R. S. Lillie's lecture last Sunday evening for the Society of Progressive Spiritualists at Occidental Hall, 305 Larkin St., San Francisco. No more interesting subject could have been chosen, and it was handled in her usual eloquent manner.

**A Social Dance** will be given by the Ladies' First Spiritual Aid Society, on Friday evening, Nov. 10, 1899, at Occidental Hall, 305 Larkin St. Music by Warren. Dancing at 8:30. Admission, 10 cents.

**Mrs. Sadie Eberhardt** held her usual Sunday evening meeting in her hall, at 3250 Twenty-second St., San Francisco, last Sunday. Her seances are growing in interest, and her audiences are particularly pleased and comforted with the messages which come through her mediumship from the spirit-world. She is always assisted by her husband, Mr. Carl Eberhardt, who is a powerful battery, operated by celestial spirits, to the delight of all.

**Mrs. Meyers** held her usual Sunday evening meeting at 325 McAllister St., when several mediums assisted her in giving tests and messages from the spirit-world.

**The Mission Lyceum's Anniversary** entertainment and dance, announced in our last number, was a grand and heretofore unequalled success. Mission Opera Hall, by far the largest hall in the Mission, was crowded to the doors. The children enjoyed themselves and the ice cream immensely (which was free to them). Owing to the length of the program, the management requested that no numbers be encored. This request was regarded, with the following exceptions: Miss Claire White, Miss Pearl Bryson and Mrs. Keegan. At the close of this most excellent program, the dancing commenced and continued until a late hour. It did us good to see the audience offering well-earned congratulations to the Lyceum officers. If this entertainment is a criterion, the Mission Lyceum has come to stay, and will make its influence felt in this city and lend encouragement to other Lyceum workers elsewhere.

**Bazaar.**—Active preparations are being made for an Entertaining Bazaar, under the management of the Ladies' Spiritual Aid Society, Occidental Hall, 305 Larkin St., Friday and Saturday evenings, Dec. 8 and 9, 1899. Splendid programs will be changed each evening. A fine lot of articles, useful and ornamental, will be offered for sale cheap. There will be plenty of fun in the Fishpond Department. The table of refreshments will be presided over by courtesy, smiles and cheerfulness. All are invited.

**Mrs. Scott-Briggs'** meeting on the 25th was a treat. There higher Spiritualism, soul-culture and mental science was taught, as well as the phenomena given in telepathy, character-readings and tests. Capt. H. H. Brown, Mrs. M. A. Reed, Mrs. Melissa Miller, Mrs. Wren and Mrs. Briggs took part. The same talent will be present on Nov. 1, at 117 Larkin St. Admission, 10 cents.

**Mrs. Wrenn** has returned from the North and has started Sunday evening meetings again at 117 Larkin St., San Francisco. Admission free. Last Sunday the speakers were Mrs. Wrenn, Mrs. Miller and Mr. Hatch.

**Kings' Daughters' Home.**—The Children's Progressive Lyceum accepted a special invitation to visit the Kings' Daughters' Home last Sunday. Recitations were given by Gertie Grant, Eva Deever, Lotha and Unice Josselyn and Leo Jacoby. Songs by Miss Mary Lantz and Mrs. S. E. Cooke, and by all the children, and remarks by Mrs. R. McClung and C. H. Wadsworth completed the program. Mrs. Kate Heusman, who was present, gave a little talk and some tests, all being well received. The blind, crippled and aged inmates of the Home expressed themselves as delighted and will look forward eagerly to the next fifth Sunday, that day being given to the Spiritualists.

**The Monthly Entertainment** and social given by the Ladies' Aid Society was held on Friday, Oct. 27, at Occidental Hall, and was a very pleasant affair. There were recitations, songs and music. Miss Myrl Colby was one of the chief attractions, as she invariably is, whenever she appears on the programme. After the entertainment, there was dancing and ice-cream and cake. All present enjoyed the occasion.

**John Slater** gave another of his wonderful seances at 909 Market St., San Francisco, last Sunday evening. He gave messages and answered questions, as usual.

**Edward Earle**, the noted psychic, gave marvelous tests at Scottish Hall last Sunday evening, to the satisfaction of the audience.

**Prof. Richard Young**, delegate from the People's Society, San Francisco, Cal., says the *Progressive Thinker*, "favored the National Convention with an original violin solo, entitled 'Barrett's March,' very appropriate, well rendered and highly appreciated." We are glad to notice that Prof. Young's excellent musical compositions were appreciated at Chicago, as they are always appreciated here.

**Mme. Hulbert**, electric needle specialist (formerly with Mrs. R. B. McKinstry, Boston, Mass.) Guarantees in every case a safe and permanent cure by electrolysis for the blemish of superfluous hair and moles. Consultation free and always confidential. Reliable references given at office. Hours: 9 a.m. to 5 p.m. 131 Post St., bet. Kearny and Grant Ave., San Francisco.

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# Absent Treatment.

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Dr. PEEBLES is an adept in the occult, Jesus "felt virtue" or magnetism "go out of him." Healing, sympathizing spirits project their health-giving magnetic auras into the sphere of psychics, constituting a magnetic battery, which, afire with Divine life and love, and propelled by the law of vibration, makes the "lame to walk," the "bed-ridden to rise," and the sick to say, "I am well." This is Psychic Healing.

Garden Plains, Kas., Sept. 20, 1899.—Dear Doctor:—I am improving nicely and begin to feel quite as I used to a few years ago. The psychic treatment is doing wonders for me. Mrs. A. Follett.

Toledo, O., Sept. 18, 1899.—Dear Doctor:—It is perfectly wonderful the improvement in my health. I have great confidence in your psychic treatment, for when I come in your vibration I grow more positive and seem stronger. Yours with the kindest of thoughts, Mary M. V. Jennings.

This was a serious case, so the lady paid for three months in advance, thinking it would take many months to cure her. At the end of two months she was cured.

Lawrence, Mass., Sept. 24.—Dear Doctor:—I have received your check returning to me the money not used in the course of treatment for which I had paid. I will be one that will ever remember the great good you have done me, and anything I can do to the remainder of my days to show my appreciation of all you have done for me I will gladly do. Your grateful patient, Sarah P. Pierce.

The Doctor has hundreds of such letters, all showing the victory of advanced methods of healing over the old.

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F. H. Parker, Santa Cruz.

### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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VOL. 36. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, NOV. 9 & 16, 1899.

{ 1429 Market-st. Between 10 & 11th-Sts. No. 45 & 46.

## AT THE PORTALS.

Will they meet us, cheer and greet us,  
Those we've loved who've gone before?  
Shall we find them at the portals,  
Find our beautiful immortals,  
When we reach that radiant shore?  
  
Hearts are broken for some token  
That they live and love us yet!  
And we ask, Can those who left us,  
Of love's look and tone bereft us,  
Though progres'd, can they forget?  
  
Past yon portals, our immortals—  
Those who gather there in white—  
Do they, 'mid their bliss, recall us?  
Know they what events befall us?  
Will our coming bring delight?  
  
They will meet us, cheer and greet us,  
Those we've loved, who've gone before;  
We shall find them at the portals,  
Find our beautiful immortals,  
When we reach that radiant shore.

## BORDERLAND.

### Haunted House in Scotland.

The house in question is in Perthshire, a large and cheerful-looking place, situated amid fine scenery. Lord Bute, describing it, says in a letter to a Catholic prelate: "The house is remarkably bright and cheerful; and, indeed, luxurious. There is a really nice set of family pictures from about the time of Charles II. . . . The place is a perfect aviary, and the sight of the innumerable birds, evidently encouraged by long kindness, building their nests, was very pleasant, and has some psychological interest, since animals sometimes see these things when we do not, and there was evidently nothing to scare the birds, rabbits or squirrels."

This candid admission renders the narrative of the editors all the more valuable. Indeed, the candor and exactness throughout are beyond all praise. No theory is set forth, no dogmatism laid down; only the simple facts are given. The greater part of the house is moderately old, but a wing with a few rooms is new; the walls are said to be very thick. Although a correspondent of the *Times* who examined it and found nothing, said there was no ghostly reputation attaching to it, Miss Freer and her friends found that in the neighborhood both the house itself and a long avenue in the grounds were regarded as "queer."

A family referred to as the "H's" had rented the house from the proprietor, and had been compelled to leave before their term had expired, owing to what they and their guests heard there. It was surmised that the noises were due to practical jokes played by the young men of the family; but investigation showed that that could not possibly have been the case.

Miss Freer and her friends began to occupy the place in February, 1897, under the tenancy of Colonel Taylor, of the Psychical Research Society, who himself spent some little time there. It was a mixed party of men and women, mostly "researchers," some coming and others going, during the period of over three months, during which the events took place recorded in Miss Freer's journal.

The phenomena began on the night of Miss Freer's arrival, February 3, 1897, and ceased after a mass performed in the house on the morning of May 6. Of the 69 days of which a record is kept, daytime phenomena occurred on 18 days and night phenomena on 35 nights.

The most frequently occurring of these phenomena were a detonating or explosive sound, a clangy sound as of the striking of metal upon wood, a thud or heavy fall without resonance, and a crash as though some heavy object had fallen from the glass dome or skylight of the house into the hall below. These noises were heard at one time or another by nearly every inmate of the house, though curiously enough,

sprang from their beds to find nothing.

But in addition to audible manifestations, there were both tactile experiences and visions. Of the former, the most frequent was an attempt to lift the clothes from the bed, and a sensation of the bed being upheaved by some powerful force. These experiences happened to two ladies and a maid during Miss Freer's stay, and to persons during the tenancy of the "H's," and during the residence of the late proprietor.

There was also a sensation of struggling with something unseen described by one lady, that of an incumbent weight described by two ladies, and that of a forcible arrest of his hand described by a manservant. It seems that most of the guests were good sleepers, yet all were awakened suddenly in the dead of the night, most of them felt that strangely cold sensation which is often described as being experienced at seances, and most of them had an indefinable sense of not being alone in the room. The visions, however, were rarer.

Out of doors in the dusk, at a spot where the avenue ended, Miss Freer and another lady and a gentleman saw the figure of a nun to whom the name "Ishbel" is given. The two ladies also saw a woman dressed in grey called "Marget," and the conversation between these figures was heard by four other persons who could not see them. The nun appeared over and over again, and was seen by Miss Freer for the last time just after the elevation of the host when the mass was celebrated in the house. It was also said that, during the occupancy of the late proprietor, a maid also saw the nun inside the house, and, screaming with fright, dropped her tray and broke all the crockery.

A strange apparition of a brown wooden crucifix was seen by two of the guests, and also by a third in a crystal. When one of the guests, the Rev. Mr. "Q." saw this crucifix in his room, he had been seized by an acute chill, and felt the presence of some evil influence, but with the crucifix the chill disappeared. The non-Catholic will, we dare say, feel suspicious when he hears of a crucifix seen on the wall restoring a man from deadly chill, and when he learns that nothing abnormal happened after the celebration of the mass. Doubtless, the atmosphere of the house was preponderantly Catholic; but we are now merely recording the experiences which we scarcely feel able to criticize, and certainly do not feel able to explain.

Other experiences were the tread of what seemed a heavy old man in slippers, the patterning noise as of a quadruped, and the rustling of a silk dress. The first two of these

happened many times, and related to the second, Miss Freer saw two large black fore-paws on the edge of a table in her room. Such, in the main, are the phenomena which occurred in B—House, Perthshire, in the early months of 1897, and we think it will be admitted that they were strange enough.

We say at once that we have no explanation of these phenomena. Some of them seem better attested than others, but the whole body of evidence is so strong that it cannot be set aside as mere idle talk. There may be (some people will say there must be) an explanation of the phenomena which will show them to have a normal origin, but it seems to us unreasonable to assume that Miss Freer's Diary is a mere farrago of folly, nonsense, hysteria and untruth. It is true that when such trained observers as Mr. Meyers and Professor Lodge went, they saw nothing and heard little, though the latter heard enough to find it interesting. It is also strange that the same phenomena were not equally perceptible to persons close together; at least, strange if we only take into consideration the five bodily senses.

Apparently, on any hypothesis we choose to take, there must be in some people a latent sense or capacity remarkably developed which is dormant in others, as the believers in "occultism" hold. One learns from her former work, which we recently commented on) that Miss Freer is so endowed; and, therefore, whether we believe that she actually saw a being from the next world or suffered from a hallucination, we need not wonder that she saw "Ishbel," the nun, while her companions' eyes were closed to the vision. That vision may have been subjective. The thuds, and crashes, and clangings could not; we think, whatever be the explanation, at least their objectivity must be taken as a fact, assuming, of course, the accuracy of this narrative. The vision of the crucifix might be a subjective idea which seemed to materialize itself before the eyes of a devout Catholic believer.

And, finally, we must remember that some of the chief actors in this strange story went to B—House with the old stories of a nun and a proprietor who threatened to haunt the place after death firmly fixed in their mind, and swaying, more or less, their imagination. Still, that does not explain all the facts. Again, it is possible that people at a distance may have telepathically impressed their dreams or their suppositions and explanations on the researchers on the spot.—*London Spectator*.

Just laws can originate only with just men.



The late Mrs. M. Harrold. See page 3.

a loud crash, appearing to resound over the house, would be heard by a person in one room and would not be heard by a person in a room adjoining. Crashes were heard in rooms known to be empty and locked up. Servants might be suspected as letting objects fall from their hands, but the thud and crash were heard when every servant was ascertained to be in bed, and the servants soon came to hear them also, and to be rather frightened in consequence.

Aside from the apparently impossible theory of practical joking, a theory of hot water in the pipes was suggested; but as the noises continued while the pipes were frozen, this had to be abandoned. Many of the noises, too, were as of some heavy body falling against a door; and those who heard them

**The New Heaven and the New Earth,**  
OR THE UNIVERSAL SUPPLY IN AIR.

A Lecture Delivered by Dr. Geo. W. Carey at Los Angeles, California.

Tesla, Edison and the French scientist, Berthelot, all unite in the opinion that all manner of food will be manufactured direct from elements in the air. The following from a late paper will be interesting to all who love truth and science:

A SCIENTIFIC MAGICIAN.

M. Berthelot, the new French Minister of Foreign Affairs, possesses fame apart altogether from his political efforts. In his special domain of chemical knowledge, he ranks among the first of his contemporaries. Chemical synthesis—the science of artificially putting organized bodies together—may be said to owe its existence to him. The practical results expected to flow from his experiments and discoveries are enormous. Thus, sugar has recently been made in the laboratory from glycerine, which Prof. Berthelot first made direct from synthetic alcohol. Commerce has now taken up the question, and an invention has recently been patented by which sugar is to be made upon the commercial scale, from two gases, at something like one cent per pound. M. Berthelot declares he has not the slightest doubt that sugar will eventually be manufactured on a large scale synthetically, and that the culture of sugar cane and beet root will be abandoned because they have ceased to pay.

The chemical advantages promised by M. Berthelot to future generations are marvelous. He cites the case of alizarin, a compound whose synthetic manufacture by chemists has destroyed a great agricultural industry. It is the essential commercial principle of the madder root, which was once used in dyeing wherever dyeing was carried on. The chemists have now succeeded in making pure indigo direct from its elements, and it will soon be a commercial product. Then the indigo field, like the madder fields, will be abandoned, industrial laboratories having usurped their place.

But these scientific wonders do not stop here. Tobacco, tea and coffee are to be made artificially; not only this, but there is substantial promise that such tobaccos, such teas and such coffees as the world has never seen will be the outcome. Theo-bromine, the essential principle of the cocoa, has been produced in the laboratory; thus synthetic chemistry is getting ready to furnish the three great non-alcoholic beverages now in general use. The tea plants, coffee shrubs and cocoa trees must some day follow the lead of madder and indigo.

Tobacco will be obtained in a similar fashion. Prof. Berthelot has obtained pure nicotine, whose chemical constituents are perfectly understood, by treating salomine, a natural glucoside, with hydrogen. Synthetic chemistry has not made nicotine as yet, but it has very nearly reached it, and the laboratory manufacture of nicotine may fairly be expected at any time. The tobacco leaf is simply so much dried vegetable matter in which nicotine is naturally stored. Chemistry will first make the nicotine, and impregnate any desirable leaf with it to any degree of strength. Later on, if necessary, it will also make the leaf, as well as those other elements which exist in fine tobacco, in addition to nicotine and vegetable matter.

I will read an article I wrote on the subject of food and clothing from the air, which was recently published in *Eleanor Kirk's Idea* of New York and the RELIGIO-PHILOSOPHICAL JOURNAL of San Francisco.

"It is well known by chemists that all manner of fruits, grains and vegetables are produced directly from the elements in air and not from soil. The earth, of course, serves as a negative pole and furnishes the mineral salts of lime, magnesium, iron, potassium, sodium and silica, which act as carriers of water, oil, fibrin, sugar, etc., and thus build up the plant. But the oil, sugar, albumen, etc., are formed by a precipitation, or condensation, of principles in air and not from soil. This is a fact abundantly proven. M. Berthelot, a scientist of France; Tesla, the Austrian wizard, and our own Edison, have long held that food could be produced by a synthetic process from its elements, artificially. Some six or seven extracts, as well as coloring material, are now being manufactured in this manner. Madder is made almost exclusively by this process now.

"The writer long ago advanced the theory

that animal tissue was formed from the air inhaled, and not from food. The food, of course, serves a purpose; it acts as the negative pole, as does the earth to plant and vegetable life; and also furnishes the inorganic salts, the workers that carry on the chemistry of life, set free magnetism, heat and electric forces by disintegration and fermentation of the organic portions of the food. But air, in passing through the various avenues and complex structure of the wonderful human organism, changes, condenses, solidifies, until it is finally deposited as flesh and bone. From this established scientific truth it appears that by constructing a set of tubes, pumps, etc., resembling the circulatory system as well as lung cells of the human mechanism, which is a chemical laboratory where the chemistry of spirit is ever at work, changing the one essence of spirit substance to blood, flesh and bone, air may be changed into an albuminous pabulum, which may be again changed into the special kind of food required, by adding the proper flavor, which may also be produced direct from air.

"There does not seem to be any reason why this substance, the basis of all food or vegetable growth, cannot, by drying and proper process, be manufactured into material for clothing. Wool, cotton, flax, silks, etc., are all produced from the universal elements through the slow, laborious and costly process of animal or vegetable growth. Why not produce it direct?

"Those who believe in a time of peace on earth, a millennial reign, certainly do not think that our present mode of producing food will continue during that age. Slaughtering animals, and fruit, grain or vegetable raising, leave no time for men and women to enjoy a condition foretold by all the seers and prophets. But under the new way of producing food and clothing, the millennium is possible and probable.

"I believe a loving Father is about to usher in the glad day, the Sabbath day of rest, when none shall say, 'Know the Lord,' for all shall know him, the least, even unto the greatest.

"When Jesus broke bread and poured wine (some kind of fluid for drink) we see why he said: 'This is my flesh and blood.' He was an adept; He had spent several years in Egypt and India, and received secret occult teaching, and was aware that all food came from the body of God, universal substance, the One 'whose body nature is and God the soul.' A realization of this vision, or theory, that will for a while be called visionary by most people, will mean Eden restored. The earth will be allowed to return to its natural state. Men will cease to eat animals, birds and fishes, and they will become our friends instead of our enemies; love will rule and break down every barrier. Animals and birds will subsist on the natural products of the soil, as they do in regions uninhabited by man, with 'none to molest or make them afraid.' Many people have wondered why during the last few years fruit pests have multiplied so alarmingly, and why cows are almost universally diseased, and so much attention given to meat, milk and butter products by boards of health, etc. There is surely a reason for all this. The One Life, Supreme Intelligence, or Divine Wisdom, that holds the worlds of space in their appointed orbits, surely knows all about the affairs of earth. When a new dispensation is about to be ushered in, old things begin to pass away.

"All labor of preparing food and clothing as now carried on will cease, and the people in governmental or collective capacity will manufacture and distribute all manner of food and clothing free. The machinery for the production of everything necessary for man's material wants will be simple and easily manipulated. One-twentieth of the able-bodied population, working one or two hours a day and shifting every week or day, for that matter, with others, will produce an abundant supply. Neither droughts or floods, nor Winter's snow, can affect the supply. It can be made in Klondike or the tropics. Garments may be worn for a few days and burned, and laundry work cease. Cooking will be reduced to a minimum, as the food will only need flavoring and beating. No preparing vegetables, fruits, or cracking nuts, or making butter, or preserving meats. Men will not have to devote their lives to endless grind of food production, nor women to cooking, dish-washing, sewing and laundry work. Garments of beautiful design and finest texture will be made by machines invented for the purpose, ready for wear.

"No wonder that Paul said: 'Now, brethren,

we are the sons of God, but it doth not yet appear what we shall be,' as such."

Commenting on the above article, Thos. G. Newman in a leading editorial, in the RELIGIO-PHILOSOPHICAL JOURNAL of Sept. 7, says: "Our mission is 'Onward.' The angel world invites us forward, and 'the next progressive step' may be, through the development of our occult forces, to be able to communicate with inhabitants of other planets, and by such connecting links to combine the many billions of inhabitants of the Universe into one family, by being brought into communication with them all. Even now, those who have passed through the 'doorway' called death, visit the planets and detail to us, through our psychics, their wonderful explorations. More amazing still. We are assured that soon we shall not have to work laboriously to provide our food and clothing, but will gather everything to supply our needs from the air. Drudgery will cease and we shall spend our lives for pleasure and to do good, instead of providing for our daily wants as now, and then there will be 'enough for each, enough for all, and enough for evermore.' Our clothing will be beautiful beyond description, made by machinery, all ready to wear, and will be freely replenished to suit our needs or tastes.

"To some, these things may seem like 'fairy tales,' but they are not. They are among the things stored up by the spirit-world for us to enjoy in the Twentieth Century, which will usher in the Millennial Day of Glory, so long heralded by poets and seers in ages past. All hail, glorious morning! We welcome its dawn, and bid the world rejoice!"

The purpling mountain tops already begin to reflect the celestial light from the Heavens above and all nature responds to the new dispensation. Day by day it draws nearer, as the earth absorbs the coarser air in which we live and struggle. Day by day we breathe more and more from the spirit potency of that heaven of truth and love, and day by day the heaven within is being made manifest. It is the second coming of the Christ and it stirs the depths of human life.

The people are speaking with new tongues according to the promise. "And I will put a new song in his mouth." The poets, writers and teachers of the day have been touched with the holy flame of the descending air, as were the apostles at the day of Pentecost, when cloven tongues of fire rested upon them.

Peace Congresses are fashionable now. "They shall beat their swords into ploughshares and their spears into pruning hooks, and nation shall not rise up against nation." Soon the Czar of all Russias will stand with unarmored loins and sheathed sword and let the nation say "Ahmen."

The finale in the drama will be played in France, the theater of the earth. France, the nation of impulse and lover of beauty; France the wicked; France the just and good, and heir of the Corsican whose shade still stands aloof on St. Helena in the solitude of his incommunicable soul, watching and waiting for peace on earth, when his Karma, the operation of divine wisdom, shall drop from him as dropped his sword at Waterloo. Yea, this nation says: "Here is Paris; we dedicate her to thee, oh! Sweetheart Peace, and when the hour 1900 strikes the chimes that set the bells of Heaven ringing, come from every nation and let us proclaim Universal Brotherhood."

And they will all be there. The followers of Confucius, the brown men from the shores of Japan Sea, the penitent descendants of Columbus, walking arm in arm with their conquerors, the turbaned Moslem, and the martyr of Devil's Island.

Load the camels, dark-eyed Egyptians, for the great Pyramid, "The Miracle in Stone," hath prophesied the truth. Set thy face toward Paris, dweller on the Nile, for the silence of the Sphinx is broken and the time has come for the nations to go up to the house of the Lord.

Let none sleep at this glad hour. Sound the trumpets of peace until they of the "Thousand Islands" hear. The command will encircle the globe from Buddha's land, and on up to the north to where the red light of the Arctic has painted its crimson ghost upon the snow.

And as they gather to proclaim that "the war drums beat no longer, and the battle flags are furled, in the parliament of man," the federation of the world," a voice comes from classic Italy, from the Vatican: "The blessings of universal peace I give unto thee."

[Concluded next week.]

**Passed the Portals.****Mrs. M. Harrold.**

Passed into the Eternal Life, on Oct. 26, at the age of 78 years, 7 months and 12 days, Mrs. Margaret Harrold, widow of the late William Harrold, and daughter of Enoch and Rebecca Jones, all of Clark county, Ohio. Mrs. Harrold died at the home of her daughters, Mrs. Emma H. Iuen and Mrs. Annie H. Trader, and surrounded by their families, in the beautiful village of Palo Alto, Cal. Interment at her former home and birthplace, at South Charleston, Ohio, where live her eldest living son and daughter, Seymour R. Harrold and Mrs. Maria H. Garrison.

Mrs. Margaret Harrold had been a devoted believer in Spiritualism, since the passing of her husband, 38 years ago, and waited confidently for the reunion. The final services over her beautiful earthly form were conducted by that eloquent speaker, Mrs. Elizabeth Lowe Watson, who had several years ago promised to say the last words.

The assembled friends and neighbors listened to the glowing address of consolation, hope and tender tributes, with a sense of grateful satisfaction that the thoughts and life of their departed one were given them as a last remembrance, in terms and sentiment which all must revere—words as pure as the most beautiful chiseled features, and the now pulseless heart, which lay at peace beneath the snowy chrysanthemums grouped above it. T.

**Florence Marryat.**

In the death of Florence Marryat, the Cause has lost one of its most faithful adherents. No one had more implicit faith in the truths of Spiritualism. She had proof on proof, assurance was made doubly sure, and she was forever desirous of imparting these truths to all who were willing to receive them. She had it not in her power to be scientifically certain of her facts, on all occasions, but she exercised all the gifts of reason and common-sense with which she was endowed, to arrive at the truth. Her book, "There is no Death," she states, "is the most popular of all my books," and no wonder, as it is one of the most startling in its facts that was ever published. I notice there is one prediction in it that is unfulfilled. She mentions that in her first interview with Bessie Fitzgerald, now Mrs. Russell Davies, that that well-known medium of London predicted, on seeing her, that she would have a third husband. As the medium is of high standing and in the best repute, I thought it just possible the prediction would be verified, and was looking forward with some interest to its probable fulfillment. In this instance, as in some others, the prediction did not come to pass.

Mr. Labouchere, of the London *Truth*, in commenting on some passages in the book, notices that her stepson, Francis Lean, was drowned, as is said, by the upsetting of a boat, in the surf in the Bay of Callao. On her inquiring of his spirit, who appeared to her, why his body was not recovered, the spirit replied: "It was dragged out by an undercurrent and was at Cape Horn before a reward was offered for its recovery." Mr. Labouchere shows that the spirit was in error in so stating.

Your own journal, also, I may remind you—ever careful in cautioning its readers to keep a judicial frame of mind in such matters—said, in years gone by, in speaking of some of the characters in the book, whom she presumably endorsed, that they had not an unblemished reputation. The JOURNAL, in giving her credit for truthful intentions, thought it was possible, in some instances, she might have been deceived. Mr. Stead, also, in his *Borderland*, in mentioning an incident in another book of hers, "The Spirit World," said that, as she wrote novels, she was a romancer by profession, and that "her narratives would not always stand the test of cross examination." This, coming from Mr. Stead, a colleague in the work, was the unkindest cut of all.

The whole tone of the book, "There is no Death," in every chapter shows she was fully alive to criticism of this kind, and she is constantly meeting such inferences by showing she took all the precautions in her power to arrive at the exact truth that the circumstances would allow of. The book is so extraordinary in its nature that it is no wonder that some of its readers are inclined to skepticism. No more interesting book of its kind was ever written. To those who are searching for the higher moral truths of Spiritualism, it is not so satisfying or so comforting as Mrs. Underwood's book, "Automatic Writing." Still it is, to the general reader, more startling and dramatic. It is good to

refer to when some of its incidents are forgotten. Both books have a strong influence for good.

I doubt not the amiable lady, while on the other side of life, will reap the benefit of her earnest and conscientious work while here. So mote it be.

JAMES MARTIN.

**Another Veteran Gone.**

Mrs. Swain of Buffalo, N. Y., for 50 years a medium, passed away Oct. 18, 1899. She has been a lifelong servant of true Spiritualism, a faithful medium, and one of the best. No tinge of jealousy ever poisoned her life or work. She was a friend to all mediums, as well as to all mankind. Her phases were both physical and mental, and very conclusive. For many years Daniel Bailey kept her as the family medium, with a salary that made her easy in mind and body. She had reached the ripe age of 79, but suffered terribly for nearly 9 months while the spirit and body were adjusting conditions for the final separation. Her mediumship continued to the last, and within 3 hours of the great crisis, her Indian guide startled the nurse with a loud, strong voice, while Mrs. Swain could scarcely speak above a whisper.

She was kind and charitable towards all, and had many friends, and, I think, no enemies. This world is a loser by her going, but the gain is hers, an heaven is richer for her presence. How fast the veterans are passing behind the veil! Another decade, and who of the earliest advocates will be left to tell the story of those trying times, so full of uses, and eternal value, so big with meaning, so bright with promise, and the glory of immortality. Who next?

Fredonia, N. Y. LYMAN C. HOWE.

**Extravagance and Suffering.**

RALPH HOYT.

A California paper which has all along been contending that the times are now good, and that everybody who deserves to be prosperous has ample opportunity to become so, or remain so, devotes same space to a description of a dog funeral in New York City. A very wealthy woman, whose pet canine died, had a regular funeral over the animal's remains, and she will erect a costly monument above its tomb. Then the editor comments on the circumstance thus:

"And while this foolish woman was squandering hundreds, if not thousands, upon a dead cur, there were hundreds, if not thousands, of little children within a few miles of her home who were suffering, dying, from lack of the commonest kind of care and the necessities of life. \* \* \* How in the name of mercy can people waste money on dogs when so many human beings are in need and suffering?

Sure enough; how can they? Well, generally speaking, it is because our social conditions tend to make the rich richer and the poor relatively poorer. To develop extravagance and waste, on the one hand, and economy that borders on starvation among millions who could not be extravagant if they would, in a country of unlimited resources, and room enough to accommodate the entire population of the world, we behold the widest possible contrasts between human beings of equal average intelligence and with the same natural right to live comfortably on the earth, which we all know must have been intended for the free use of all alike. Everybody knows that such conditions are unnatural, unnecessary, unjust, and disgraceful to our so-called civilization.

How can these abnormal conditions be changed for the better? Why, by freeing natural opportunities, so that all may have unrestricted access to nature's great and abundant storehouse, and thereby earn all they can and retain all they earn. No other way has ever been proposed. Let us try it.

**Delegates' Report.**

Having the honor of being one of the delegates from the California State Spiritualists' Association to the National Spiritualists' Convention held in Chicago Oct. 17, 18, 19 and 20, 1899, I hereby report with pleasure the wonderful success of the late Convention.

Marvelous harmony prevailed throughout the entire sessions, which was due to the untiring efforts of the able president, H. D. Barrett, who was unanimously re-elected president by the N. S. A. President Barrett is a sincere and ambitious promoter of the spiritual cause, and the Spiritualists of America have good cause to be proud of him.

Mr. Mayer's generous offer caused the greatest enthusiasm among the delegates, and by the heavy donations during the sessions, it will be only a matter of a very short time that the Spiritualists of America will be in possession of a Spiritualists' Home, or Headquarters, in Washington, that will be a credit to our noble cause.

The California delegates pledged themselves to a donation of \$1,500, and, if possible, to raise double that amount. Besides the Home Mr. Mayer so kindly offered (worth \$15,000) he also donated \$600 in cash. Mr. Mayer has kindly extended the time for other subscriptions to this offer, till January, 1900.

Prof. Richard Young was appointed delegate to represent the People's Society of San Francisco, at the suggestion of President Barrett. Wishing success to our noble cause, I remain, yours truly,

MME. E. YOUNG.

**True Love.**—Love is the vibration of existence, come to consciousness. It is free because it is infinite. In itself it is beyond the conventional shackles of society, far, far beyond the regulations of national law. There is only one kind of love. It remains for us to learn how to use it. Awake, awake, ye lovers, and know that true love is self-love, a recognition of love as supreme in the economy of creation, a recognition that shall interpret all our emotions, and transform our lives into one perpetual honeymoon, with humanity as our bride—a projection of one's self into all men and women. This is the wonderful magnetic blending. This is how a man loves his neighbor as himself.—*The Star Gazer*.

**THE TRUE SCIENCE OF LIVING,** by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

**WE RECOMMEND**

The following occult booklets by Ernest Loomis:—Power of Co-operative Thought to Produce Results; How to Rule Your Kingdom; Useful Occult Practices; Esoteric Laws of Happiness; Occult Helps; Occultism in a Nutshell; marriage; How to Create Opportunities; Your Talents; Health; Health Recipes; methods of Using Occult Powers; methods of Self Help; methods of Self Help through Thought; methods of Self Help Through Self Knowledge; Foods and Medicines; A Plan of Self Culture and Self Help; Price 15 cents each, or 12 for \$1.50. Send to OCCULT SCIENCE LIBRARY, 70-72 Dearborn St., Chicago Ill.

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Recipes for this, and other excellent foods not found in ordinary cook books sent you ABSOLUTELY FREE. Includes Vegetable Roast, Nut Bread, Peanut Butter, Home-made Coffee, Nut-butter Gravy, Nut Cream, Nut Biscuit, Granula, Nut-cup Cake, Tortillas, Nut Cakes, Graham Bread and Gums, Steamed Brown Bread, Whole Wheat Bread, Puffed Wheat, Puffed Wheatena, Parched Sweet Corn, Fine Hominy, Rice Biscuits, Nut Sandwiches, Barley, Rye, Rice, Whole Wheat and Malt Flour, Parched Pop Corn, etc. Write to me for these foods with a list of quantity you want. Mill does not sell these booklets.

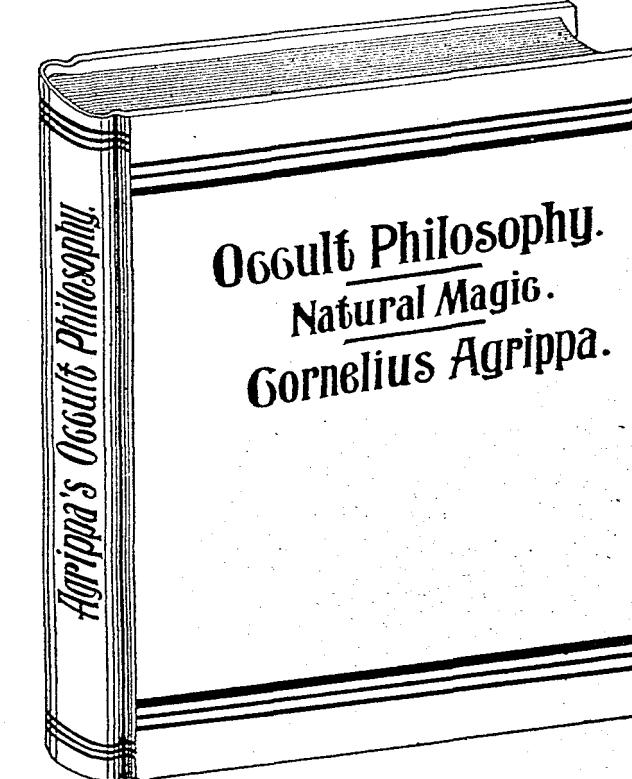
VEGETARIAN CO., 80 Madison St., Chicago.

Postage Stamps may be sent to this office only for fractions of a dollar.

**Remarkable Book.**

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

**A Wonderful Club Offer.**

[Agrippa's Book and the JOURNAL.]

We have copies of this Agrippa Book in CLOTH binding, which we will send postpaid and the Journal one year—both for \$3.75.

This magnanimous offer is good for new or old subscribers. The subscriptions will be credited for a full year beyond the date previously paid to—no matter when it may be.

For the convenience of those who cannot send all the money at once, we will hold the Book for them, if they send us 75 cents, and pay 50 cents per month, until the \$3.75 are paid, when the Book will be mailed. This gives SIX MONTHS in which to pay the balance.

Write now, before you forget it.

**True Science of Living**, or The New Gospel of Health, by Edward Hooker Dewey, M. D. Introduction by Rev. Geo. F. Pentecost, D. D.—\$2.25.

**New Era for Woman**, or Health Without Drugs, by same author. Introduction by Alice McClellan Birney, president of the National Congress of Mothers.—\$1.25.

These books contain the Key to Perfect Health. They explain the cause of all disease, and give the cure without drugs, or any treatment involving expense. For sale at this office.

# RELIGIO-PHILOSOPHICAL JOURNAL

Official Organ of the California State Spiritualists' Association.

ISSUED WEEKLY, AT \$1.00 A YEAR,  
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Between 10th and 11th Streets.

THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER,  
Assisted by an Able Corps of Special Contributors.

**[Note]** The Editor must not be held responsible for opinions expressed in the communications of correspondents.

**[Note]** No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

**[Note]** Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

**[Note]** Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

**[Note]** This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, Nov. 9 & 16, 1899.

Next Week there will be no issue of the RELIGIO-PHILOSOPHICAL JOURNAL, on account of the illness of the editor. Nervous prostration, from long-continued mental strain, has brought on a partial loss of sight, so far as not to be able to read either writing or printing, and his physician has directed him to take a rest for a while.

As soon as this issue of the JOURNAL is mailed, he will go up into the mountains for a change of air and mental rest, in order to induce sleep, hoping thereby to renew his health, so as to be able to resume his mental work. If this is not the result, as eyesight is so essential to the editor, then a further change will be absolutely necessary, which may demand a cessation of mental exertion. In that case, the JOURNAL and the Occult Book Store may have to be disposed of, and placed in other hands.

The dates of this JOURNAL are, therefore, made to cover the two weeks, Nov. 9 and 16. Subscribers and advertisers will have the time extended to cover this lapse of issue. The next number will be accordingly dated Nov. 23.

In the Next issue of the JOURNAL we expect to give a likeness of Mrs. Eunice Sleeper, as she appeared on the platform at the Temple dedication in San Jose, last month. It will embellish the first page of the JOURNAL. Many thousands will be glad to look upon the face of this lady, a thorough Spiritualist, who has devoted her property and means to the furtherance of the Cause and the upbuilding of spiritual truth.

We had intended to give it in this issue of the JOURNAL, where a long report is given of the dedication, from our regular San Jose correspondent, but the picture was not gotten from the photographer in time to get the engraving made

for this JOURNAL, and hence it is deferred until next issue.

## Declaration of Principles.

It has long been felt by leading Spiritualists that it was necessary to adopt a Declaration of Principles agreeing upon one that would inform the world as to the tenets we endorse and the principles of our philosophy.

We had confidently hoped that the National Spiritualist Convention would have adopted a Declaration of Principles which would be a credit to the Cause; but instead of adopting either one of the four statements, which had been submitted to vote in the different societies of the whole country, the Convention chose to adopt a substitute, which is in no way creditable to the body. It starts out by saying "We believe," and reiterates "We believe" several times. Who cares what "we believe!" We want the world to understand what we know about the philosophy and phenomena of Spiritualism—what we endorse—what is understood concerning the matter. To say "We believe," sounds too much like a creed.

If we understand the case, the diverse elements in the Convention antagonized one another so much that it was next to an impossibility to reconcile them and adopt a comprehensive Statement of Principles, and hence they had to create a compromise, which, under the circumstances, is probably the best that could have been done them. We accept the situation as a step in the right direction, hoping that at a future Convocation we may be able to take another step in advance, and adopt a Statement of Principles, of which we shall all be proud. Until then, we must be satisfied to act with the majority and endorse what was adopted as a compromise.

## The Reviewer.

A STUDY OF ELIZABETH BARRETT BROWNING, by Lilian Whiting, author of "The World Beautiful," "Kate Field," "After Her Death," "From Dreamland Sent," etc. With portrait. 16mo. Cloth, gilt. Price, \$1.25. Boston: Little, Brown & Co., 254 Washington St. For sale at this office.

Seldom has the genius of any poet lent itself so charmingly to interpretation as that of Elizabeth Barrett Browning, and the study of her life and art, written by Lilian Whiting, owes much, as the writer herself insists, to a series of fortunate circumstances.

For two Summers Miss Whiting lingered in Florence, held under its spell of enchantment, amid the scenes which Mrs. Browning had known and loved; visiting the old gray church of San Felice, on which the windows of Casa Guidi looked; watching the sunsets from the heights of Bellosuardo, where Mrs. Browning's dearest friend, Miss Blagden, lived, and which is introduced in "Aurora Leigh;" and in Rome, Venice and England

Miss Whiting followed the traces of Mrs. Browning's haunts and wanderings. There was, indeed, a kind of occultation of happy conditions that revealed to the writer phases of Mrs. Browning's intimate life that have not heretofore been chronicled, and if love gives insight Miss Whiting may have gained some aid of this nature from her life-long devotion to the poetry of Mrs. Browning, which she has felt to be more potent in its influence than has been fully realized. The most spiritual of poets, Mrs. Browning has also a philosophic breadth and an intellectual vigor that richly repay study.

The life of the Brownings was a beautiful idyl, unparalleled in literary history. Miss Whiting has endeavored to show that Mrs. Browning was no mere nervous invalid with a gift for art, but that she was instead a woman of rare breadth and symmetry of nature; a scholar who never degenerated into a pedant; a sympathetic observer of life, but one whose sympathy held certain vigorous standards and who never failed in the touchstone of common sense; a woman whose playful and sunny nature made her so winning in the sweet household life that her nearer circle half forgot her greatness before the world; and that she was one whose spirituality of life was felt by all as the most uplifting and beautiful of influences.

The writer of this "Study of Elizabeth Barrett Browning" has thrown the book into five chapters, with sub-titles as follows:

LIVING WITH VISIONS. Summer Snow of Apple Blossoms; Music-Flow of Pindar; Friends in the Unseen.

LOVES OF THE POETS. The Prefigured Friend; Vita Nuova; "One Day, my Siren." IN THAT NEW WORLD. Pisa and Poetry; In Casa Guidi; Florentine Days; Walter Savage Landor.

ART AND ITALY. Individuality of Character; The Clasped Hands; Kate Field's Records; Mrs. Browning's Death.

LILIES OF FLORENCE. Poetic Rank; Spiritual Laws; Modern Scientific Thought; The Consecration of Genius.

HEALTH AND POWER, a handbook of cure and human upbuilding, by aid of new, refined and powerful methods of nature, by E. D. Babbitt, M. D., Dean of the New York College of Magnetics; author of "Principles of Light and Color," "Philosophy of Cure," etc. For sale at this office.

This new edition is about double the size of the old one, and is bound in leather in imitation of morocco. The book is small, but contains secrets of power in the cure of disease never before given to the world, including 110 diseases and conditions, several of which are supposed to be incurable. The knowledge imparted with reference to sexual troubles, marriage, parturition, nervous conditions, mental cure, auto hypnosis, etc., are of immense value. Price, 50 cents.

THOUGHTS IN VERSE, for Kind Hearts, by Adam Scholes, Detroit, Mich. Price, \$1.00. For sale at this office.

This is a volume of over 300 pages, beautifully printed on fine calendered paper, and is rich in thought and poetic verse. The author, though in the prime of life, is blind, and states in his preface that he would have spent many hours that would be very dreary only for holding communion with his thoughts and putting them into verse. He adds: "If you readers come across a line or verse that

may help to awaken thought or touch one tender cord in your nature, I will be more than paid for the trouble and cost of publishing this book."

**[Note]** Mind for November presents very interesting table of contents, as follows: The Failure of Success, Original Thought and Free Expression, Why do I Exist? Gnomai, Sabbaths and Festivals, Voices from Mount Lebanon, Rip Van Fossil, A Practical View of Education, Re-incarnation, also Editorial and Children's Department. Price 20 cents; published by the Alliance Publishing Co., Life Building, New York.

**[Note]** The Coming Age, the new magazine of constructive thought, edited by Mr. B. O. Flower, presents quite an array of excellent articles in the November number, among which we mention the following: The Art Outlook for America, Editorial Sketch of Prof. Frank W. Brett and his Son, X-Ray Vision, or Supernormal Sight, The Uncause Cause, The New Therapeutics, Miss Willard's Christian Socialism, The Poems of Emerson, The Church and Social Problems, The Man with the Hoe, from Another View-Point, Parental Responsibility, The Supreme Sphere Above Humanity and its Demands—Prof. J. R. Buchanan, M. D., and Dreams and Visions, Editorials, etc. Price 20 cents. Copley Square, Boston.

**[Note]** The chief editorial topic in the American Monthly Review of Reviews for November is the war in South Africa. In "The Progress of the World," the editor gives a full exposition of the British and Boer sides of the quarrel, respectively. The subject is also treated in the department of "Current History in Caricature," and Mr. Stead contributes a character sketch of "the man of the month" in South Africa—Cecil Rhodes.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, conjugal adaptations, from your birth, etc.

Man in his Development as a mere egoist is the prime destroyer of his own happiness. What he needs in order to attain to the ideal of his desires by the avoidance of pain and the experience of pleasure is a better intellectual grasp of the relations which he bears toward others. No sane man intentionally brings misery upon himself, and yet, as a matter of fact, men bring all the miseries of a social and economic character from which men suffer. But for popular ignorance, such a culmination to human effort would be an impossibility. When equity is established for all, "an injury to one will be the concern of all," and peace, plenty and happiness will be the normal condition of all. Is not such an ideal condition worthy of our most earnest and, if need be, self-sacrificing efforts?—Exch.

**Dedication of the Temple.**

The old Y. M. C. A. building in San Jose was dedicated to the cause of Spiritualism on Oct. 26, it being the 85th birthday of Mrs. Eunice Sleeper, whose love of the Cause and generous donation made the Temple a possibility. The decorations for the occasion were elaborate.

The afternoon exercises began at 2 o'clock, and consisted of orchestral and piano music, vocal solos and speeches. The meeting was presided over by Mr. Vinter, secretary of the Trust. Upon the stage were seated Mrs. Sleeper, Z. T. Croop, Vice-President; Wm. Vinter, Secretary; Dr. H. M. Barker and C. L. Graessle, Trustees; W. D. J. Hamby, State President; Wm. M. Rider, Vice-President; Mrs. R. I. Johnson and F. H. Parker, Directors of the State Association; T. G. Newman of the JOURNAL, and Mrs. S. Seal, Capt. H. H. Brown and Mrs. Stoddard of San Francisco, Mrs. E. L. Watson, Dr. H. C. Johnson and Mrs. E. P. Thorndyke. The following program was carried through, lasting three hours:

Overture, Benjamin's Orchestra; introductory address by Wm Vinter; invocation, Mrs. S. Seal; remarks by T. G. Newman and W. D. J. Hamby; vocal solo, Mrs. Rose Mitchell-Owen; remarks by Mrs. Stoddard, Mr. Rider, Mr. Parker, Dr. H. C. Johnson and Mrs. R. I. Johnson; vocal solo by Mrs. W. M. Putnam, "Song That Reached my Heart"; remarks, Capt. H. H. Brown and Mrs. Thorndyke; selection, orchestra; address by Mrs. E. L. Watson; vocal solo by Mrs. W. M. Putnam, "Good-bye, Sweet Day"; address, Mrs. S. Seal; Mr. Vinter made a few remarks regarding program; selection, orchestra.

Many shook hands with Mrs. Sleeper, congratulating her upon her health and having reached her 85th year, and thanking her for her generous gift to the Cause.

Mrs. Sleeper received many letters. A telegram was read from Mrs. Cowell, now in British Columbia. It was the beginning of a new era in the cause of Spiritualism in this section, and we hope in this State. In the evening the Social Committee of the First Spiritual Union gave a very enjoyable entertainment and dance, there being fully 500 people present. The following program was presented:

Overture, Benjamin's Orchestra; recitation, "A Century from now," Miss Pearl Sellers; piano duet, Qui Vive Galop—Ganze—Misses Alvira and May Miller; vocal solo, "Shake Hands and Tell Papa Good-bye"; Miss Ollie Frost; piano solo, "Warblings at Evening"; Miss Gertrude Shaver; coon song and character delineations, Mr. E. W. Bradford; exhibition cake walk, Ollie Frost and E. Coffin; cake walk, by request, Evelyne Hamby; vocal solo, Mrs. Eitel; piano duet, Galop Brilliant "La Malle Des Indes"; Mrs. H. D. Collier and Miss Clark; comic recitation, "Tim Turnleton's Twins"; Miss Ada Bateman; vocal solo, Miss Annie Tooley; Irish delineations, Clarence Sutherland.

The presiding officer, State President Hamby, invited the guests to the lower halls, where dancing and refreshments were enjoyed until a late hour.

The crowds at both afternoon and evening entertainments far exceeded all expectation, as no general invitation had been given. The day will long be remembered as a red-letter day in the history of Spiritualism in the State, and Spiritualists are to be congratulated that the Trust has fallen into the hands of 5 practical business men, who did everything possible to carry out the desires of Mrs. Sleeper, before her labors in this life ceased.

**REMODELING THE BUILDING**

Has been going on for some time, but it is not yet completed. The assembly room has a platform the full width of the hall, 51 feet, 12 feet deep, with a waiting-room 12x12 on each end. At the east side is a spacious stairway, on the outside of the building, broad enough to empty the hall in a few minutes in case of urgency. The gymnasium has been converted into a fine dance hall. It has a splendid floor and high ceiling, is two stories in height, and is consequently cool and well ventilated. Benches and settees are around the walls for the use of dancers. Those who wish to look on are seated in a balcony, where also will be the orchestra.

When the improvements are complete, a banquet hall, to seat 250, with kitchen, gas range, pantry, and a complete table outfit, will be furnished. The present dance hall, in due time, will be furnished with a rolling carpet and fitted for a fraternal hall, second to none outside of San Francisco. Modern fire escapes will also be placed upon both sides of the building. It is the intention of the Trust to go on a cash basis. If any wealthy Spiritualists want the improvements any sooner than the revenue derived can make them, they know how it can be done.

On Sunday morning, Oct. 29, the First Spiritual Union held its initial services in the Sleeper Hall, at which

the following order of exercises was carried out:

Instead of the usual conference meeting, the platform was beautifully decorated with flags, bunting and colored paper ribbon. The meeting opened by congregational singing. Mrs. Sleeper occupied her chair on the platform. There was in the neighborhood of 150 people present when the meeting began. After the singing, President H. C. Johnson gave the address of welcome; Mrs. E. A. B. Marcen, Vice-President, tendered the thanks of the Union to the Sleeper Trustees; response of the Trustees by the Secretary, Wm. Vinter; vocal solo, Miss Annie Tooley; Mrs. A. R. Woodhams, for the friends of Mrs. Sleeper, followed by State President W. D. J. Hamby for the State Association; remarks by Mrs. C. R. McMeekin; vocal solo, "Mated," Miss Larola Woodhams; remarks by Mrs. Hendee-Rogers; song by congregation; poem, Miss L. Doten, "Resurrecti," was read by Capt. H. H. Brown; short address, by Mrs. Nettie Pease Fox and Dr. J. R. Buchanan; Mrs. E. L. Watson for the Cause at large; piano solo, Miss Alvira Miller; announcements; benediction by Mrs. Watson.

Capt. H. H. Brown addressed the meeting at 7:30 p.m., to a very fair audience, considering the rain.

Mrs. E. L. Watson will follow as speaker for the society, beginning Nov. 4. The Social Committee announced an old folks' social for Nov. 24, 1899.

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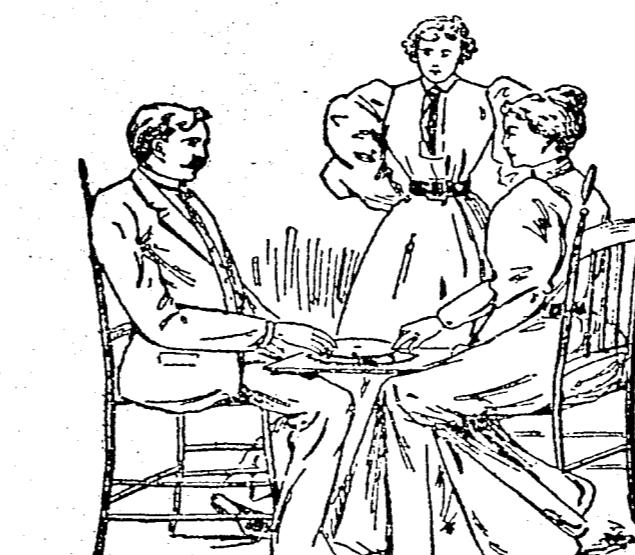
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From Denver, Colo.

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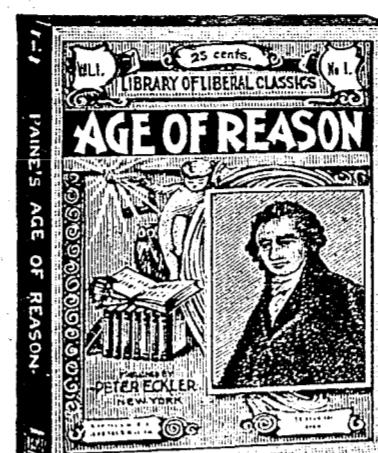
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Don't do it.**—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

**Mrs. R. S. Lillie** gave an interesting lecture last Sunday evening at Occidental hall, 305 Larkin St., for the Society of Progressive Spiritualists. Her subject was, "What Evidence have we for Skeptics?"

**Mediums' Protective Association.**—The semi-annual meeting and election of directors will be held on Sunday, Nov. 12, 1899, 11 a.m., at 148 Sixth St., San Francisco, rooms 1 and 2. All members please take notice. J. T. ROBERTS, Sec.

**The Ladies' Spiritual Aid Society** are making active preparations for the bazaar which will be held at Occidental hall on Friday and Saturday evenings, Dec. 8 and 9, 1899. The programs will be changed each evening, and a fine assortment of useful and ornamental articles will be offered for sale at reasonable prices to aid the Society in its philanthropic work. There will be plenty of fun in the Fish-pond Department. The table of refreshments will be presided over by courtesy, smiles and cheerfulness. All are invited.

**Friendship Hall**, 335 McAllister St., San Francisco, with its smilax-decorations, ferns and palm leaves, looked at its best last Sunday, and had a good attendance. It is a beautiful place to while away an hour or so to hear the loving messages from the spirit-world, under the able mediumship of Mrs. C. J. Meyer, one of our best pioneer test mediums. Many there received encouraging words from their loved ones. Mrs. Meyer gave fine tests, and many went away feeling happier, being glad they came. This speaks well for Spiritualism. So the good work goes on at this beautiful hall.

**Hermetic Brotherhood**—The headquarters of the Brotherhood has been removed to No. 509 Van Ness Ave., San Francisco. There will be an open meeting on Thursday evening, beginning Nov. 16.

**The Circle of Harmony** was held as usual last Sunday at Occidental Hall, from 2 to 4 p.m. Mrs. F. A. Logan presided and gave an inspirational address. To these meetings all are welcome; they are uplifting in character, and progressive.

**Mrs. A. C. Reed**, of Boston, occupied the time at 521 Turk St., San Francisco, while Capt. Brown was in San Jose, and for 3 Sundays had good audiences as she unfolded to them "the science of being." Sunday last Capt. Brown was warmly welcomed by his old constituents and gave them an address upon "Whatever is, is Best." He introduced his lecture with psychometric readings and advice in way of mental healing. The Captain has a class every Friday at 2 and 8 p.m. at 521 13th St., Oakland, and as the Lessons are free, it is hoped that many will avail themselves of the opportunity to learn his system of Soul Culture. He has free lectures also on Thursday evenings, at 7:30 p.m.

**Mrs. May Evans** held interesting circles at 124 Sixth St. last Sunday at 2 and 8 p.m.

**A Free Meeting** was held at 117 Larkin St. last Sunday by Mrs. Wrenn at 8 p.m. Among the mediums present were Mrs. Wrenn, Mrs. Melissa Miller and Mrs. Hatch.

**A Social Dance** will be given by the Ladies' First Spiritual Aid Society, on Friday evening, Nov. 10, 1899, at Occidental Hall, 305 Larkin St. Music by Warren. Dancing at 8:30. Admission, 10 cents.

**Mrs. S. Augusta Armstrong**, of Buffalo, N. Y., who lectured so acceptably many times during the Harmonial Camp-meeting at Los Angeles, and who officiated as chairman at nearly all the meetings, with much tact and efficiency, has been quietly enjoying a much-needed rest, since the breaking up of the camp, at the residence of Mr. and Mrs. Half-pennys, 810 E Sixth St., Los Angeles. Mrs. Armstrong intends visiting several points of interest in California before returning to her home in Western New York, and she expects to fill several lecture engagements already made, and more to follow. She leaves Los Angeles temporarily, Oct. 14, for Summerland and Santa Barbara, where she is booked for four lectures, Oct. 15 and 22. She will then return to Los Angeles, where she will deliver two lectures (timely notice will be given), and before she leaves for good she will be tendered a public reception at Harmonial hall, where the many friends she has made in Los Angeles may show their appreciation.

The foregoing is from the *Medium* of Los Angeles. In writing to us, Mrs. S. Augusta Armstrong remarks as follows: "I would be pleased to make engagements with societies while in the West. I expect to be in San Francisco, at 301 Polk St., about Nov. 15, and invite correspondents."

**Mrs. H. H. Beckwith**, of Tipton, Cal., after a painful illness of some months, passed to the other shore at San Jose, Cal., last week, leaving a loving husband and several children to miss her physical care, but she will give sweet consolation in the spirit.

**Dr. George W. Carey**, of Los Angeles, will deliver his great lecture, "The New Heaven and New Earth, or the Universal Supply in Air," at Blanchard Hall, Los Angeles, on Sunday evening, Nov. 12. The hall has a seating capacity of 800, and it is expected that every seat will be filled. The lecture is under the auspices of the Co-operative Spiritual Society. Lilla M. Parkins, elocutionist of New York City, will recite "The Universal Law."

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SAN FRANCISCO, CAL., THURSDAY, NOVEMBER 23, 1899.

144 Market Street, Between 1st & 2nd. No. 47.

**GALILEO'S PRISON SONG.**  
Though you fear me, though you doubt me,  
I shall win, whate'er befall;  
Though you jeer me, though you flout me,  
Truth and I against you all!  
Though you bend me, though you break me,  
Time and I against you all;  
Time and truth at last shall make me  
Lord of you who am your thrall.  
Though you chain me, though you burn me,  
Yet the earth, though that befall,  
Moves, and though you daunt and turn me,  
It still moves in spite of all!

## BORDERLAND

### A Strange Dream.

B. T. LANDES.

In 1893, while engaged in the cultivation of an orchard on the Hayes-Chynoweth ranch at Eden Vale, California, and when feeling quite well in mind and body, I had, one night, the following remarkable dream:

I was brought to spirit consciousness while walking upon my father's old farm in Oregon—a portion of it which was covered with oak bushes, and bordering upon a dense forest of fir on the banks of a deep slough. The timber was all standing as natural as when in my boyhood days I drove the cows through it toward the setting sun, as the long shadows of those towering, waving trees, dark, deep shadows, reminding me of approaching night, reached far out toward the McKenzie river just beyond.

The oak bushes in many places were burned off; I walked over the burned ground and into or among those that had not been touched by the fire; I could hear the dry leaves crush beneath my feet as I walked along, and saw the wild flowers in all their varied hues and different species, and saw the green grass, and the green leaves upon the bushes and the towering firs just beyond, when as I walked along, enjoying myself in the thought of being once again on the old home place, from which I had been absent about 17 years, I heard the sharp crack of a gun but a short distance from me, and in the direction in which I was going.

I went on till I stood nearly under the long boughs of the tall firs covered with their green leaves or needles, all looking as natural as when my physical eyes had seen all that I was now beholding, when there came suddenly into view, and only about 100 feet from me, a being I could not tell at that distance whether a human being or some one from the spirit-world.

As I approached, leisurely and calmly, I saw that she was some one who was a very dear friend or relative—seemed like a sister who

was born and passed to the spirit-world before I was born. She wore a blue cap, her dress was as white as the driven snow and glistened with great brilliancy in the light (it was as light as day all the time of my dream), and was finished at the bottom with long, saw-tooth-like lace—the points about five inches long. Her hose were black, and her shoes, or slippers, were black and shiny and ornamented with silver buckles, which glistened and sparkled, although she did not move. Her hair was black as a raven's wing and hung down to her shoulders; it did not curl, but hung in slight but graceful waves, and was cut evenly and in perfect order.

hands, and she raised the gun and shot at a flock of white geese that soared many hundred feet above our heads and flying in V shape, as they always do when flying at a great height from the earth. I looked up when the gun was discharged, but immediately fastened my gaze upon her again, not once checking my gait—that of a slow walk—and went up to her and kissed her, neither of us speaking a word. I stepped back, or rather seemed to glide back, and away from her a distance of about 20 feet, when the goose which she had shot came whirling to the ground and fell between us, and only about 7 feet from where she stood with the gun

### Dr. Rusk's Experience.

The Rev. John Rusk, pastor of the Church Militant, and well known to many Chicago people, declares that while little more than a year ago he would have regarded the idea of talking with people not in this life with all the bitter skepticism and disbelief of a purely scientific mind, he now talks face to face, and day after day, with denizens of a world other than our own, and that such interchange of ideas and sympathies between himself and the friends who have "passed over" is almost as frequent and continual with him as are ordinary conversations with people in every-day life.

"My mother, my brothers, several friends and my own wife are among the spirit friends who talk with me," says Dr. Rusk, "and while I am not yet ready to publish the whole of my experience—which I began in the coldest possible spirit of scientific investigation—I am by no means afraid to say that conversations with those who have passed through the change called death are of common occurrence with me. By 'conversation' I mean direct, personal intercourse. The 'farther on' friends in whose acquaintance and companionship I delight, communicate with me directly, by word of mouth, and precisely as two people, both of whom were still in this world, would talk. Their voices are as clear and distinct as are the voices of the people whom I meet on the street or in my own home, and they converse with me in precisely the same manner. They have told me many things known to nobody in this world but myself, foretold other events which have subsequently happened, and in my intercourse with the residents of the world which lies beyond ours, I have found great pleasure and comfort of late, although, as I am always careful to state, I invariably look at the matter from the purely scientific side, and never allow my imagination and poetic fancy the slightest freedom or liberty."

During the year-long illness which for some time paralyzed Dr. Rusk's ministerial efforts, his mind was literally compelled, he says, to recognize as possible things which he had hitherto condemned as impossible or fraudulent, and he now daily carries on conversations with the inhabitants of other spheres. The intercourse with the dead, which he now describes, has been actually forced upon his attention, he declares, and he has no affiliation with Spiritualism of the usual order. He finds nothing uncanny or unnatural about his conversations with disembodied spirits, and he will probably publish the whole of his experience in this line at no distant date.



MRS. EUNICE SLEEPER,

The Donor and Creator of the Sleeper Trust.  
Seated on the Platform amid the Floral Decorations at the Dedication of the Spiritual Temple at San Jose, Cal., Oct. 26, 1899.

Her hair did not seem to move or get out of order, when she looked up straight into the sky above her head, not moving her body.

Realizing that she was a sister or some one very near and dear to me, (but whom or what I was not made to understand), I looked at her without bowing, speaking, smiling, or making any sign of recognition, when she smiled as she looked at me, and seemed the picture of happy innocence, of angelic purity, and of peace and tranquility, and was more beautiful than I can find words to describe.

I advanced to where she was standing. I did not seem to stop or halt, from the time I saw her, after the sharp rifle shot I had heard but a moment before. I came in sight of her, and before I got within 80 feet of her, I saw she had a rifle in her

still in her hands and gazing upon it, as did I, neither speaking a word.

We stood with our eyes riveted upon that goose, as white as the dress that this strange being wore, as it stretched out its wings and fluttered and quivered, and as the blood ran in a great stream from its wounds, it died in great agony. When it had made its last quiver and I saw that it was dead, I looked up to where my angel, friend (or who or whatever I might call her) was standing and saw her gradually fade from my sight. Then the whole scene faded away and I awoke.

That was my dream. All I saw and heard seemed as real as all that I see and hear during my wakeful hours, and seemed not like a dream, but a reality, and has never faded from my mind. Who can interpret it?

Eden Vale, Cal.

**The New Heaven and the New Earth,**  
OR THE UNIVERSAL SUPPLY IN AIR.

A Lecture Delivered by Dr. Geo. W. Carey at Los Angeles, California.—Concluded.

And what shall we say of America, the marvel of the ages? May we all be enabled to say from our hearts, in the language of Ambrose Bierce in his inspired "Invocation":

Lo! here upon the world's extreme  
We stand and lift our arms and dare  
By thine eternal name to swear—  
Our country which so fair we deem—  
Upon whose hills a bannered throng,  
The spirits of the dawn display  
Their flashing lances all the day,  
And hear the sea's pacific song;  
Shall be so ruled in right and grace.  
That men shall say: "Oh! drive afield  
The lawless eagle from the shield,  
And call an angel to the place!"

The common people, like those who heard Jesus gladly, are everywhere of one accord, or as if they had received orders from some mysterious source, talking of better ways to deal with each other, of co-operation instead of competition and war to the death between man and man on the commercial battle-field. The altruistic spirit is permeating the brain, and especially the heart, of man as it never has before. The pages of leading papers and magazines glow with truths from the spiritual Jerusalem, and all nature is in travail to give birth to the divine order—the Christ. Hear Edwin Markham in his epic poem, "The Desire of Nations." "And he will come some day. All ready now. His star is on the way; He comes! Oh, world, He comes! But not with bugle blast nor roll of doubling drums."

And when He comes into the world gone wrong,  
He will rebuild her beauty with a song.  
To every heart He will its own dream be:  
One moon has many phantoms in the sea.  
Out of the North the norns will cry to men:  
"Balder the Beautiful has come again!"  
The flutes of Greece will whisper from the dead:  
"Apollo has unveiled his sunbright head!"  
The stones of Thebes and Memphis will find voice:  
"Osiris comes; Oh, tribes of time rejoice!"  
And social architects who build the State,  
Serving the Dream at citadel and gate,  
Will hail Him coming through the labor-hum.  
And glad, quick cries will go from man to man:  
"Lo, He has come, our Christ the Artisan—  
The King who loved the lilies; He has come!"  
He will arrive, our Councilor and Chief;  
And with bleak faces lighted up will come  
The earth-worn mothers from their martyrdom,  
To tell Him of their grief.  
And glad girls caroling from field and town  
Will go to meet Him with the labor-crown.  
The new crown woven of the heading wheat.  
And men will sit down at His sacred feet;  
And He will say—the King—  
"Come, let us live the poetry we sing!"  
And these, His burning words, will break the ban—  
Words that will grow to be,  
On continent, on sea,  
The rallying cry of man . . . . .  
He comes to make the long injustice right—  
Comes to push back the shadow of the night,  
The gray tradition full of flint and flaw—  
Comes to wipe out the insults to the soul,  
The insults of the few against the whole,  
The insults they make righteous with a law.  
Yea, He will bear the safety of the State,  
For in His still and rhythmic steps will be  
The power and music of Alcyone,  
Who holds the swift heavens in their starry fate.  
Yea, He will lay on souls the power of peace,  
And send on kingdoms torn the sense of home—  
More than the fire of joy that burned on Greece,  
More than the light of law that rose on Rome.

It is here we see the glitter of Markham's crown of glory and immortality, and not in "The Man with the Hoe."

May we not expect wonderful results when the earth, after having absorbed the coarser air, commences to breathe in and become vivified and spiritualized by this new life vibration? Will it not be a new earth in very fact? Then the problem of subsistence will be solved. No more corners on nature's bounties, No more trusts and syndicates to profit from man's necessities. No more will the people be ruled by a dollar instead of love.

The glorious time comes swiftly and surely. It may come in the shock and clash of battle and revolution. There may be "A crashing of the helmet on the forehead of the wrong when the battlements of Babylon fall." It may come in epidemical scourge or the rocking of a mighty earthquake. It may come, in the language of Richard Realf, "In an utterance that shall sweep." Like a red-hot-lipped Simon, "And whither the damning things that keep this beautiful world in gloom," or a great light may shine about the children of men from the spiritual sun, and they may be changed in the twinkling of an eye.

Oh! wonderful prophets, mediums between the spirit-world and man, under new scientific light, we read your words with enlarged mean-

ing. We now see that what has been termed sin was simply falling short, and neither God's love or wisdom need longer be impugned. Ignorance is to be burned up with the unquenchable fire of truth.

Witness the conversion of Saul of Tarsus; he was not destroyed, but the lack of understanding in him was supplied and lo! the apostle Paul. Saul was found no more, but nothing was destroyed. God cannot destroy or annihilate anything, for all substance is of and from God, the Universal Spirit. Chemistry is a natural law; therefore, God's law has fully demonstrated that substance cannot be destroyed; but a certain manifestation may be changed to another vibration. So all the sons and daughters of God will come to know the truth, however long the time required or however severe the trials and tribulations through which they may pass.

I feel like exclaiming with Whittier in his inspired poem on the Emancipation Proclamation:

"For the Lord  
On the whirlwind is abroad;  
In the earthquake He has spoken;  
He has smitten with his thunder  
The iron walls asunder;  
And the gates of brass are broken!  
Did we dare  
In our agony of prayer  
Ask for more than He has done?  
When was ever His right hand  
Over any time or land  
Stretched, as now, beneath the sun?  
It is done!  
In the circuit of the sun  
Shall the sound thereof go forth.  
It shall bid the sad rejoice;  
It shall give the dumb a voice!  
It shall belt with joy the earth!  
Ring and swing,  
Bells of joy! On morning's wing,  
Send the song of praise abroad.  
With a sound of broken chains,  
Tell the nations that He reigns,  
Who alone is Lord and God!"

It cannot too strongly be impressed upon our hearts that ignorance of the true law of being—of man's relation to man, and to the eternal Good from whence He sprung, and of which he is an attribute or individualization—is the cause of all so-called sin or evil. Jesus on the cross said: "Father, forgive them; they know not what they do."

When the New descends until it touches the earth, may we not expect all those who have passed into the light, to return? Will not this earth be a fit abode for angels? Then the righteous will inherit the earth.

Maybe then the great teacher who perished on the cross will make Markham's words true:

"I have descended from the hidden place,  
To make dumb spirits speak and dead feet start;  
I feel the wind of battles in my face;  
I hear the song of nations in my heart."

Let us hope that this descending atmosphere will unite all those separated by so-called death, so we may realize the resurrection is no longer a prophecy.

The uplifting inspiration from the new heaven is vibrating over all the earth and building it anew. It touches the dusty, tangled chords of our humanity and order, harmony and love commence to rear their temples heavenward. It caused the ancient Briton to throw off the yoke of feudalism and start the human race on its long march to the shining heights of brotherhood. Columbus heard its "still, small voice," and set his face West and West. It inspired Shakespeare to strike the camps of knowledge far ahead along the roads of time, and to ration them with food for intellects in ages yet to be. It prompted our revolutionary fathers not to submit to tyranny, taxes and standing armies. It guided the hands that signed the Declaration of Independence; lifted Lincoln's stalwart arm to strike the shackles from the slaves, and flamed through the brain of Edward Bellamy when he chanted the song of redeemed humanity in "Looking Backward" and "Equality."

This unnamed inspiration, this angel out of heaven, will light the earth with truth, restore the people's sight and hearing, and heal all infirmities. And even now healing is more fashionable than sickness. This coming evangel will proclaim that Universal Brotherhood is not a dream of the visionary; that co-operation is not paternalism or tyranny, and teach the now blind leaders of the blind that the worst form of tyranny and paternalism is found where legislators, congresses and Presidents or Supreme Courts exercise power or issue *ipse dixit*, whereas they should simply act in the capacity of clerks. It will transfer the crown from royalty and mammon to the brow of Labor and Love. It will open the hearts of men and women to receive truth—the truth of

the oneness of the race, so all will understand that to injure another will prove an injury to self; that all things in the universal will sooner or later return to their source; that actions or thoughts directed with intent to injure must, by operation of an unalterable law, react upon their source.

It will ransom the people's heritage of land and give a home to every child on earth. It will cleanse the drunkard's brain and breath, and on his household altar lay a wreath of happiness and love. And finally it will materialize a brain, in whose holy of holies the Christ shall sit enthroned.

Then "The meek shall inherit the earth and delight themselves in the fullness thereof." "They shall build houses and inhabit them." "They shall plant vineyards and eat of the fruit thereof." "And the tabernacle of God shall be with men, and there shall be no more crying, nor sickness, nor death, for behold, I make all things new."

We feel the vibrations, and hear the symphonies of the approaching choir of spirits and angels, and the measured and rhythmical notes of their victorious song thrills the world.

I will close with words of A. P. Miller, one of California's gifted poets:

"Roll on, oh slow-wheeled years,  
And bring about the day  
When men shall gather wealth to give away,  
And spring to help when tempted nature fails,  
As when a builder drops from city walls.  
When to be good alone men alone shall be bold,  
And seek out suffering as men seek for gold;  
When Christian women shall not wipe their feet  
Upon their fallen sisters in the street,  
And calumny shall be a crime unknown,  
And each shall make his neighbor's wrong his own!  
  
Begone, oh hate and war, begone!  
Roll on this way, oh Golden Age, roll on!  
When men and angels face to face shall talk,  
And earth and heaven arm in arm shall walk;  
When love shall reign,  
And over sea and shore  
The peace of God shall rest forevermore."

#### Presentiments.

One Sunday, early in May '71, my cousin and family having visited us, bade "good-bye" and were about to drive off, my aunt accompanying them, with the intention of staying a day or two with her son. I sat alone in the parlor, and hearing a slight noise, looked up to see cousin George in the doorway. I said: "Have you forgotten something?" He answered in the negative, and stood there looking intently at the portraits of his two sisters, who had passed to "The Beyond." Then he looked the room all over, after which he shook hands and kissed me—a proceeding very unusual with him. With a pleasant "Good-bye, Nettie," he left me, and I shall never forget the impression made by his manner. I felt that he had taken his last look at the old home, and that I had seen him for the last time.

The district school I was engaged in teaching was two and a half miles from town—a small town in Illinois. On the morning of the 26th of June, not more than five weeks after the incident related, I was seized with such a feeling of unrest that it was almost impossible to stay in the school-room. At an early hour in the afternoon, I dismissed, and walked home, much to the surprise of my good uncle. Learning that my aunt had been sent for late the night before to see her son George, who was very sick, I said at once: "He will never get well." Uncle declared I shocked him, and wished to know why I should say "such a queer thing." I didn't know—don't know now. The next day my unrest was greater, if possible, and again I dismissed school early. On my way home, I met a man who had been sent for me, with news that my cousin was dead.

Wishing to spare my aunt any undue anxiety, I had never told her of my strange feeling the day that George returned to the house, though the memory of it had haunted me. Aunt thought I ought to have told her, as she would have regarded it as a "warning," and would have visited her son often, instead of letting opportunities pass.

Now, the question in my mind is: Did George W. have a presentiment that prompted him to return for a last look at his father's home?

J. P. M.

A prudent use of wealth conduces to the practice of liberality, and ensures the means for relieving others; he who parts with his money foolishly, makes it the prey of every one.

### Spiritualism in the Past and Present.

An Address Delivered by Prof. J. R. Buchanan in Sleepers Hall, San Jose, When First Occupied by the Spiritual Society, Oct. 29, 1899.

This is an occasion, my friends, in which we should all rejoice. The 19th century and the glorious flag of American freedom enable us to do that, and to speak that openly for which in the 16th century, and even in the 17th, we would have been imprisoned, or hanged, or burned alive, like the philosopher Bruno at Rome, or tortured to death in the dungeons of the Inquisition; and even in the 18th century we would not have been safe, for in 1727 a woman was condemned to death in Sutherland, Eng., for witchcraft, put into a tar barrel and burned up at Dornoch. But if one of the lovely witches who speak for the spirit-world today were arrested for a tar-barrel execution, the criminal who arrested her would have to fly for his life.

The privilege of man of communing with heaven, and the privilege of the angels whose love cannot be satisfied in the personal enjoyments of the spirit sphere, but demands permission to descend to earth, and pour out their love in blessing their surviving friends—these are the dearest gifts that God has given to man. In communing with an estimable clergyman, to whose wise words I felt indebted, it was delightful to hear how he woke up in the spirit spheres, and how he was assigned to the mission that suited his nature, and how he enjoyed that permanent mission, to go wherever gloom and sorrow oppressed the heart and relieve the burdens of the sorrowing.

The doctrine of man's nearness to God, and of the divine faculties implanted in his constitution, is now coming to the front in bold and eloquent, and sometimes in wild outbursts of zeal and courage. I rejoice in this—to me it is as a personal triumph, for it is my own language coming back to me with the redoubled force of progressive evolution, as this aspiring philosophy which is forcibly expressed by my eloquent friend, Mr. Brown, is substantially the same, which I brought forth before an intensely skeptical and intensely orthodox world in 1842, when I was as lonely in my faith as Robinson Crusoe in his island home.

In that scientific faith, I faced the despotism of medical colleges, and the eloquence of the pulpit at Cincinnati, where we built up an American college that was not afraid of truth.

To me, this was not a matter of faith, or of speculative theory, for I began on the solid foundation of anatomy and physiology, which medical colleges could not deny—investigating the divine masterpiece of God, the brain and soul of man, and finding in them the beginning of the pathways that lead to the spirit-world and to God—with the law that promises man a divine destiny and a glorious endowment of wisdom and power in the coming age, toward which we are now marching on as humanity has never marched before.

Then did I coin the word Psychometry as a very modest, scientific expression, leading to the spiritual world of wisdom, armed in sufficient strength to encounter the criticism of medical colleges, and I sometimes wish that I had adopted a less technical and modest name, for its proper title would be The-

osophy, or Divine Wisdom. But it has gone around the globe with that modest name, which conceals its greatness—a name which implies only a guide board to the city of the soul.

It is equally entitled the name of Christian Science, and embodies all the truths concealed under that label. And when I look back 57 years, to the time when, in the enthusiasm of youth, I challenged medical colleges, and carried this revolutionary philosophy to New York and Boston, giving demonstrations to the faculty and to clergymen. I wonder at my success in winning the approbation of Bryant and Pierpont, and Parker and Forry, and Garrison and Clarke, the foremost thinkers of that time, who are all now in that high world from which they send me cheering messages.

Our occupancy of this building to-day is a proud event for me. When in 1841 I proved man's ability to reach the spirit-world, and call down the spirit forms of the departed I was in a hopeless minority of one. The great world and I were very far apart. It would not come to me, and the slender thread of Science could not draw it one inch nearer. There I stood for 7 years, devoting myself entirely to the college.

Then the spirit-world came to the mighty task which science could never accomplish, and I hailed it with delight, being for a long time the only medical professor who would welcome and defend it.

I believe now that my whole life has been in harmony with the higher world, for I have always found our sentiments in harmony when we could exchange our thoughts; and knowing the aims of my life, for they see into human hearts, they have come to me and proved their guardianship over my life labors in the service of God,\* and given me all the assistance they could, knowing that I would not shrink from any duty.

They came to me through seers, who can hear their voices. They came to me in messages written on slates and on paper by spirit hands, with words of generous encouragement and promises of the reward in heaven, and in their cordiality they gave me their portraits, which I knew by scientific tests were genuine. It was not by my request or expectation that they came, but because they saw the purposes of my life and my devotion to the spiritual religion, to which they gave their lives.

The most miraculous picture given me in this way was that of John the Baptist, the inspired precursor of Jesus. I placed a white cardboard between two slates, where it remained in my presence about half an hour, and when the slates were opened, that cardboard bore a fresh oil painting of John the Baptist. There was no paint within reach, and the paint must have been materialized by spirit power. It seemed incredible then, but this kind of spirit painting has been too often produced since to leave any room to doubt its possibility.

Equally marvelous it was, when from a remoter past age, hidden in the mists of legendary fiction, the great leader of the Jewish nation, their inspired commander, Moses, came to me at New York, giving me his picture on the slates I held in my hand, with a copy of the table of the law, in an ancient language, believed to be the Egyptian. That table was produced by his mediumship.

More recently, while I have been

investigating ancient history and religion, he has given me concise historic and geographic statements of his career, contradicting the ridiculous fictions of the Old Testament, and correctly locating Mt. Sinai. I have thus verified the prediction of Jesus, that nothing shall be hidden from man. For man is a spirit now, though dwelling in the body, and when relieved from that body, he has the freedom of the Universe before him, if he aspires to use it, and then he can give the truth to those who seek it.

Scientists and doctors can confess their errors, and even that eloquent preacher of hell-fire, Spurgeon of London, like many others, denounces his own false preaching, for in that world the true teachings of Jesus and the apostles are known to those who seek their sphere, and known to be an expression of eternal wisdom.

For it was through them that Spiritualism came to the world with its most marvelous phenomena, including a more perfect materialization than has been seen since—and came with all the moral grandeur of heaven to establish peace and brotherhood on earth—to establish which, they were willing to give their lives in martyrdom, but they did not expect their lives and teachings to be falsified, as they were at Rome, to make a sacerdotal despotism. To verify their statements, the beloved disciple, St. John, came in person and was photographed in my presence at Los Angeles.

The dawn of Spiritism in America is fast bringing the world to realize that earth and heaven are coming together, and when we listen to the lessons of love and wisdom from our ancestors in the higher spheres, this world will become, after terrible wars, the home of peace and prosperity, where the rights of woman and the rights of labor will be honorably recognized, and the ancient prayer of Jesus will be fully answered:

"Our Father who art in heaven,  
Hallow'd be Thy name,  
Thy kingdom come,  
Thy will be done,  
On earth as it is in heaven."

\*In using the familiar word "God," Dr. Buchanan entirely discards the anthropomorphic idea of a person, commonly attached to it.

### PSYCHOCRAPH, DIAL PLANCHETTE,

This instrument is substantially the same as that used by Prof. Hare in his earthly investigations. In its improved form it has been before the public for years, and in the hands of thousands of



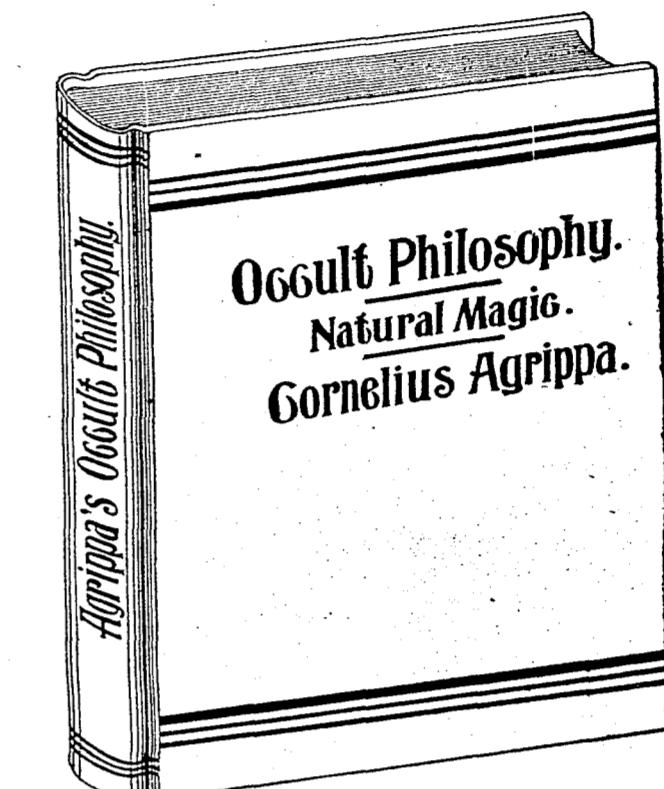
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### Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

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Between 10th and 11th Streets.

THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER,  
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, Nov. 23, 1899.

The Editor has returned from his trip to the mountains, having had a few days' rest, but with eyes unimproved—not being able to see to read anything except through the eyes of another. Under these circumstances, he has procured assistance in the editorial and business departments of the JOURNAL, and hopes to make it more interesting than ever by the help of friends and correspondents, who unitedly offer their sympathy and co-operation.

**Materialist.**—“What constitutes a materialist?” is a question in which we are all interested. So many who do not think deeply say that Spiritualists are really materialists—but they do not know what they are talking about. The *Banner of Light* aptly puts it thus:

In philosophy, the perfect materialist is he who affirms that there is but one thing in the universe, and that that thing is *matter*. Matter, to him, is the *cause* of all things. A Spiritualist, therefore, who asks for evidences of fact in regard to psychic phenomena, cannot be considered as a materialist in any sense. Spiritualists, of all people in the world, should be careful of the labels they seek to fasten upon themselves, and especially upon other people.

Last Week we spent in the Santa Cruz mountains. Dr. H. M. Barker, a highly magnetic Healer, gave us a treatment nearly every day, with very beneficial effect—quieting the nerves and refreshing the whole physical system. Mrs. Dr. Dobson-Barker and her daughter, Mrs. Ringlip, entertained us very pleasantly at San Jose, Cal.

We were finely entertained at the very pleasant home of Mr. and Mrs. C. W. Holden of Los Gatos, who did all they could to make us comfortable.

PREVENTION AND CURE OF OLD AGE, by Eleanor Kirk. 156 pp. Price 50c. For sale at this office.

### Good Medium Wanted.

This is the cry all over the country. The people are hungry and thirsty for demonstrations for spirit return, and instead of mediums congregating so much in the larger cities, they should scatter all over the country, and thus do better, not only for themselves, but for the Cause at large.

We receive many communications very much like the following: “A good, independent slate-writer or medium would find a fruitful field in this locality.” Mrs. Bushyhead writes:

“Every week I am asked: ‘Where can I get a communication through an honest medium? I do so want to hear from the loved ones on the other side.’ A good medium of any kind would do well here. Railway agents say our tourist travel will be larger this Fall than for a long time. Many of these will be of our way of thinking, and that will give any medium employment. We want no one here but who has been tested and found true.”

### From Grand Rapids, Mich.

We have had the venerable pioneer speaker, Dr. J. M. Peebles, with us as speaker for the G. R. S. A. two Sundays. He has been greeted with large and deeply-interested audiences. Age seems to be no obstacle, and his earnest, social nature, with love for his life work, makes him esteemed and beloved by us all. We don't have to get acquainted; we are acquainted when we meet him. His two discourses the last Sunday, Nov. 5, were: “What Will Save the World?” and “How to Live 100 Years and Keep Young.” Marion Carpenter, a favorite here, fills the balance of the month. H. W. BOOZER, Pres.

*Thought Gems* is the title of a new monthly Lyceum periodical, authorized by the National Spiritual Lyceum Association. It will soon begin publication at Lily Dale, N. Y., at 25 cents a year.

The National Spiritualist Lyceum Association has decided to send 12 copies FREE to every Lyceum whose officers will write to the Secretary, Mattie E. Hull, 72 York St., Buffalo, N. Y., or to W. H. Bach, Lily Dale, N. Y.

### Persecution in Portland, Oregon.

To THE EDITOR:

On Thursday, Oct. 19, 1899, the City Council of Portland passed an ordinance providing that fortune-tellers, astrologers, mediums, clairvoyants, phrenologists, and all persons practicing palmistry, clairvoyance, mesmerism, and all persons using any device for the purpose of telling fortunes, or spiritualistic readings or sittings, or exhibitions of such character for hire, shall pay an annual license of \$60.

To one who can read between the lines, the ruthless hands of the clergy is seen. For some time they have been trying to throw a stumbling-block in the way of truth, thinking, in their ignorance, that truth is error, and error truth. Will the scales ever fall from their eyes?

We have a number of good mediums in Portland, but the license imposed being so outrageous, they will have to seek other fields, where the sunshine of the spirit of love and kindness is free.

Portland, Ore. GEO. WIGG, M. D.

THE TRUE SCIENCE OF LIVING, by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

### Mrs. S. Cowell.

Mrs. Cowell lectured for the Spiritualist Association of Nanaimo, B. C., for 9 Sunday evenings, and the interest increased steadily, filling the hall, which held about 550 persons. She left there and went to Vancouver, B. C., for several days, from whence she goes to Seattle, Wash., and to Portland, Ore.

While in Nanaimo, a Methodist minister, seeing that his congregation were leaving him and going to the Spiritualist meeting, attracted by Mrs. Cowell's mediumship, he preached a sermon on the ethics and morals of Spiritualism, denouncing both. He then invited Mrs. Cowell to attend his meeting, and challenged her or any other Spiritualist in that city to debate on the subject, but it was thought best not to accept the challenge, for several reasons.

A local paper in that city contained the following account of the 80th wedding anniversary reception of Mrs. Cowell, and presented her with an address, printed in the style of a banner on satin. The local paper then adds:

At the conclusion of this part of the program, Mrs. Cowell came forward, holding a sunflower in her hand, and said that the sunflower was chosen as an emblem by Spiritualists because that flower always turned its face to the light. She then presented Mr. Geo. Campbell with a beautiful gold watch charm with the sunflower engraved on it, on the face and on the back the words: “Presented to Mr. Geo. Campbell, Oct. 1899, by the Nanaimo Spiritualists.” Mr. Campbell was so overcome with surprise that he could only express a few words of thanks. Mrs. E. M. Campbell presented Mrs. Cowell with the address as follows:

To Mrs. Salome Cowell, from Nanaimo Spiritualist Association—DEAR MADAM AND SISTER: As your work in our city is about to terminate, we feel that we cannot allow you to return to your home without expressing our appreciation of the manner in which that work was done.

As individuals, we have been cheered and encouraged by the many evidences which we have had through your mediumship of the nearness of our loved ones, proving, as our beautiful philosophy ever does—there is no death. As a society, we feel strengthened, knowing that the interest which you have awakened will continue to increase, as the beckoning hands from across the crystal river shall sweep from the portals of material life the mists and shadows which encompass it. You came to us a stranger, yet in leaving us, we feel that one more link has been cemented in the chain of memory's friendships, and we shall look forward to the possibility of your returning to us at some future date.

May the angels of Love and Truth guide you. May they ever lead you onward through life's journey, until shall dawn the golden sunrise of perpetual morn.

Signed by the officers and members, Nanaimo, B. C., Oct. 26, 1899.

After reading the address, another surprise was in store for Mrs. Cowell. Mrs. Campbell then presented this highly-esteemed lady with a beautiful gold breast-pin set with pearls, and said:

“It affords me great pleasure on this, the anniversary of your pearl wedding, to present you, on behalf of the members and friends of this Association, with this pin, which is emblematical of this occasion. It is our sincere desire that you and your companion may long be spared to bring joy and happiness, not only into the lives of each other, but to those also with whom from time to time you are associated. As through the divine gift in your possession you have comforted saddened hearts and brought peace into desolate homes, so may the angel of Peace walk with you through the onward journey of life, and may the more precious pearls, truth and love, ever shed around your pathway that brightness which comes only from a knowledge of right.”

Mrs. Cowell was so surprised that she spoke with great difficulty. With the assistance of her angel band, her voice became strong and clear and filled the room with ringing notes of love, charity, sociability and tenderness, thanking one and all for the kindness extended in her work, and for the beautiful present on the occasion of her pearl wedding.

At the conclusion of this part of the program, the audience assembled in the dining-room, where the tables were laden with delicious dishes, (enough to satisfy the most fastidious epicure), and crowned with a handsome wedding cake. After all were satisfied, the wedding cake was passed around, provoking great merriment. At midnight, the merry party bade each other good-night and repaired to their homes.

### The Reviewer.

LIBERTY IN THE NINETEENTH CENTURY is the title of a work of 287 pages, by Frederic May Holland, just issued by G. P. Putnam's Sons. It is a valuable contribution to the literature of liberal thought.

It is more historical than philosophical, though not lacking in philosophic reflections and deductions. It is a broad survey of the development of religious and political freedom in the present century, all the important movements of which are faithfully recorded in their sequent order. The wars that have helped freedom, reform movement, platform work and the liberal press, Bradlaugh, Underwood, Ingersoll and other speakers, the anti-slavery movement, evolutionary thought, as represented by Darwin and Spencer, increasing liberality in religion—all these and many more influences are grouped together in a masterly manner. Mr. Holland is a scholarly writer of radical views and sympathies with the masses. His earlier work on “The Rise of Intellectual Liberty” gave him a reputation among scholarly thinkers to which the present work is sure to add.

BEHIND THE VEIL, by Lilian Whiting. Large type and elegant binding. Little, Brown & Co., Boston. Price \$1.00. For sale at this office.

This is the story of a man's life in the spirit-world, told as only Lilian Whiting could tell it. The moral and spiritual lessons taught are worth many times the cost of the book. A little gem.

REVELATIONS OF THE SPIRITUAL MIND, by Emma De Lano Whitney. A pamphlet of 15 pp. Price, 15 cents. For sale at this office.

It is devoted to the labor of love, sowing the spiritual seed broadcast. Its pages read like a poem in prose, and the author is evidently in touch with the rhythm of life.

OCCULT STORIES, by Chas. W. Close, Ph. D., S. S. D., Bangor, Me. Bound in cloth; price, 50 cents. For sale at this office.

This little book is composed of 8 short stories in prose and poetry. Each reveals some Occult spiritual truth in a pleasing manner, calculated to produce an impression upon the minds of young and old.

EVERY LIVING CREATURE, or Heart Training Through the Animal World, by Ralph Waldo Trine. Thomas Y. Crowell & Co., Boston. 40 pp. bound in cloth. Price 35 cents. For sale at this office.

The author makes an eloquent appeal and an able argument for justice and mercy to our dumb fellow-creatures. A good book for those whose characters are being formed, and for all who love justice and right.

MAGNETATION, and its Relation to Health and Charter, by Albert Chavannes, of Knoxville, Tenn. 90 pp., paper, 25 cents.

This book is devoted to the generation of sexual magnetism, not for procreation, but for the benefit of persons themselves, and is ac-

complished by a mental process. A good book for mental students.

**THE SECRETS OF ASTROLOGY REVEALED**—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00; with the JOURNAL one year, \$1.50.

This is instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications conjugal adaptations, from your birth, etc.

**CHARACTER BUILDING THOUGHT POWER**, by Ralph Waldo Trine. A paper-covered book of 30 pp., published by Thomas Y. Crowell & Co., Boston. Price 25 cents. For sale at this office.

This is an added part to "What all the World's a-seeking." The author, in his usual happy style, treats of habit-forming and character-building, illustrating his points with living examples. Another step up the ladder of the "new thought."

#### Passed to Spirit Life.

Mrs. Fannie A. Vaughan left the mortal body Jan. 4, 1899. The body was cremated, by her request, in Odd Fellows' Crematory in San Francisco, Cal., on Jan. 6, and her ashes scattered in Golden Gate Park Oct. 7, where her husband, D. M. Vaughan, two sisters and a few intimate friends gathered to carry out her last request. The following poem, written by a sister, Mrs. L. E. Drake, was read by the author, after which each assisted in the rendering of ashes to ashes and dust to its original dust:

#### SCATTER MY ASHES.

Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
I only used them as means to ends  
In the schools of mortal strife:  
I have finished the course they served me well,  
In the scenes of mortal life.  
  
I must not check their labors of love  
In the building of other forms;  
And give them back in thankfulness  
For those who are yet unborn.  
No stored urns of silver or gold  
Shall imprison the dust I have worn;  
In a garment of beauty not made with hands,  
In a heart that was loving and warm.  
Free as the birds, the sunlight and air,  
I would that my ashes shall be;  
Workers and builders forever and aye,  
In the world where they labored for me.  
Scatter my ashes where the flowers bloom;  
Scatter them over the sod.  
The world of matter is still their home—  
The fields and gardens of God.  
Oakland, Cal. MRS. L. E. DRAKE.

#### The National Association.

To THE EDITOR:  
The late Convention in Chicago was one of importance, and a great deal of good work was accomplished. The labor outlined for this organization for the coming year is diversified, and it will prove of the utmost helpfulness to our Cause at large if it can be performed. Money will be needed for the work, especially for that which includes the sending of missionaries into the field, and it is hoped that contributions to the Mayer-Home fund will not cease, now that the Convention is over, but that greater efforts will be made on the part of our friends everywhere to swell the donations until the required amount of \$15,000 is raised. Mr. Mayer has generously extended the time in which to raise the sum, until the first of January, and surely it seems as if the thousands of Spiritualists in the United States might secure the needed amount, to give the N. S. A. a home and a good treasury by that time.

At the Convention, about \$1,000 was raised in cash, and pledges for over \$2,000 more were made. Now is the time for Spiritualists to show their devotion to the Cause, and to contribute their mite to this worthy project. It will be a lasting reproach upon the Cause to allow Mr. Mayer's munificent offer of a building to the National Association to go unaccepted, because the sum he desires to see in the treasury—in addition to his gift—is not guaranteed.

If every Spiritualist who can afford to donate \$1.00, will do so by the first of the new year, we will have more than enough to meet the requirements of the proposition above referred to. Any amount will be thankfully received, and if the donors wish it returned, if the full sum is not made up, we will cheerfully favor them in this respect.

I trust that the great State of California will have a good share in this benevolent work, and that California Spiritualists, on all sides, will be up to their usual generosity in this direction and send their donations to me.

Allow me to report that Mrs. Addie L. Ballou made a fine impression upon the Convention. Her utterances were of no uncertain sound, and they proved gems of eloquence, and of practical Spiritualism. The musical features introduced by Professor and Madam Young were highly appreciated and recognized.

A vote of thanks to the editors of the spiritual papers for their courtesy and generosity to the N. S. A. during the year, has been passed with unanimous consent.

Fraternal good-will to one and all from this N. S. A. MARY T. LONGLEY, Sec. 600 Pennsylvania Ave., S. E. Washington, D. C.

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The fact that Mrs. Underwood was an agnostic when the revelations began, the evident candor which pervades the volume, make it a work which no student of psychic science can afford to overlook.—B. O. Floyer.

The most valuable, as it is the most unique and remarkable contribution to the literature of spiritual phenomena.—Lillian Whiting.

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March number devoted to "Psychometry," June to "Illumination," September to "The Philosophy of Harmonics."

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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists**—The Sunday evening service of this society in Occidental Hall consisted of several musical selections by choir and congregation, led by Mr. J. T. Lillie, and a lecture by Mrs. R. Shepard Lillie upon the subject, "The Man with the Hoe." The subject was handled without gloves and without prejudice.

**The Ladies' Spiritual Aid Society** are making active preparations for the Bazaar which will be held at Occidental hall on Friday and Saturday evenings, Dec. 8 and 9, 1899. The programs will be changed each evening, and a fine assortment of useful and ornamental articles will be offered for sale at reasonable prices to aid the Society in its philanthropic work. There will be plenty of fun in the Fish-pond Department. The table of refreshments will be presided over by courtesy, smiles and cheerfulness. All are invited.

**Mme. Young's Meeting** on last Sunday evening, in Oriental Hall, was, as usual, large and enthusiastic. If you doubt spirit existence, return or communication, visit these meetings and be convinced. Mrs. Seal was not present to deliver the usual address, because of a combination of circumstances which prevented.

**Mrs. J. J. Whitney** has removed to 1104 Market St., corner of Turk.

**Mrs. Logan's Meeting** last Sunday was conducted by Mrs. Stoddard in Occidental Hall. The usual interest was manifested, and the wish expressed for the speedy recovery of Mrs. Logan.

**Mrs. R. Cowell** has returned from an extended trip to the principal cities of the Northern Coast and Mr. Cowell from Alaska. They are at their home at present, 414 East 16th St., Oakland.

**Universal Spiritual Association.** The Sunday afternoon meeting, conducted by Dr. W. S. Hall at 20 Eddy St., was well attended. The subject for discussion was "Resentment," and the meeting was lively, interesting and instructive.

**Capt. H. H. Brown** delivered a lecture in his parlors, 521 Turk St., last Sunday evening, taking for his subject, "Don't Worry."

**Mission Progressive Lyceum.**—The next popular entertainment and dance will be held on Wednesday evening, the 29th inst. Mission Opera Hall, 2131 Mission St. Go and enjoy a pleasant evening with this growing society.

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## San Jose Items.

I would like to say a few words about the situation in this city—how the Cause is progressing. The First Spiritual Union find their new home a pleasant place. It was not named Spiritual Temple, but Sleeper Hall. The hall is delightful and well seated; our meetings are interesting and well attended; our Thursday-night meetings are becoming a permanent thing. The conference meetings held at 11 a.m. Sunday mornings are attracting more than usual attention. Administered by local talent—all questions relating to the spiritual philosophy or phenomena are discussed, sometimes able and interesting; sometimes strangers drop in from other parts of the State and help us out. On the whole, the Cause is progressing finely in San Jose. Our Sunday-night meetings are proving to be a decided success.

Mrs. Elizabeth Lowe Watson has been engaged from the first of November until the first Sunday in April. She has spoken for the Society three Sunday evenings. Her success is shown by the crowded hall of intelligent, interested listeners; many are coming from the churches.

**Hermetic Brotherhood**—On Thursday evening, Nov. 16, this society dedicated their new headquarters at 509 Van Ness Ave. Dr. W. P. Phelon of Chicago, the editor of *Hermetist* and head of the order in America, was present and delivered an address, taking for his subject, "The Aims and Objects of the Brotherhood." Music was furnished for the occasion by Mrs. Frances Rogers and Mrs. Virginia Wild. Despite the pouring rain, the spacious parlors were filled, to listen to the eloquence and logic of the eminent speaker. Dr. Phelon has been spending a few months in Texas and expects to remain in California for several months. These meetings are held every Thursday evening and all are welcome.

**Divine Science Congress.**—Odd Fellows' Hall, during the past week, has been the rallying point for the metaphysical students and teachers of the Pacific Coast. The International Divine Science Association held their fifth Congress, commencing Tuesday morning and ending Sunday night. During this Congress, 34 papers upon the philosophy of spiritual or mental healing were read, from the pens of the most eminent writers and speakers of this country, who are students of the "new thought." Excellent vocal and instrumental music was furnished by a number of scientists, chief among whom was Mrs. Alice Eckman Cramer. The large hall was tastefully decorated and the attendance was good. Mrs. M. E. Cramer, president; Prof. W. A. C. Smith of San Francisco and Mrs. Josephine R. Wilson of Oakland were prominent in conducting the meetings. The Home College is located at 3360 17th St., this city. The central thought of this science is, that the universe is one, and that One is God; that God is good, and only the good is true. Their fifth Congress was a decided success in every way.

**Science Against Luck.**—Any person not well should find out what is the cause of disease. Prof. J. MacDonald will give a free diagnosis, by the aid of Astrology, and explain the cause of disease. Those interested, should read his advertisement in this JOURNAL, and send for his free circular, giving planetary specifics and explaining, What is Astrology?

**Don't do it.**—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

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**Psychic Treatment.** The Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit-power? But, as the regular medical profession grew stronger, it became so proud, so strong and tyrannical, that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician, who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

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**Mediums' Protective Association.** At the semi-annual meeting, Nov. 12, Mrs. Jennie Robinson, Mrs. H. A. Griffin, Mrs. C. J. Meyer and Dr. W. H. Davis were elected directors of the Association. New members are coming in, and the society is more than holding its own.

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BORDERLAND

## Visits of the Death Wraith.

Death wraiths are affording great encouragement to the Psychical Research Society, inasmuch as they give exceptional satisfaction as objects of study in what is vulgarly called the supernatural. Of course, there can be no such thing in reality as the supernatural, but that phenomena deserving to be called supernormal do occur is declared by experts in such matters to be beyond question. Death wraiths have secured for themselves endorsement by so great a number of reliable persons who have actually seen them that no further doubt need be entertained as to their veracity. Indeed, this demonstration—for it amounts to that practically—is the most important result thus far achieved.

A death wraith, of course, is the apparition of a dying person beheld by another person at a distance. For example, suppose that A, shipwrecked in the Pacific Ocean, is struggling for his life in the waves. B, his mother, is in Boston. It is quite within the limits of possibility that the visible likeness of the drowning man, drenched, sad, imploring, shall present itself to the mother, though so many thousands of miles intervene. She has not known of the danger threatening her boy, and the fact that he perished on that day and in that hour is not ascertained until afterward, when the news comes by mail. That such things have very frequently occurred is attested by a mass of evidence which is equivalent to proof. It is confirmed by the testimony of thousands of reliable persons.

It would seem as if, at the time of death, there was a loosening of the bonds which fasten the spirit to the body, so that, in advance of actual dissolution, the moribund is able to dispatch an incorporeal messenger to an indefinite distance, whether to give a warning or to convey information of his demise. Take, for instance, the experience of Miss R., which has been noted in the records of the Psychical Research Society. She writes:

"At the time of my sister's death I was sleeping in my mother's room, and my thoughts were very much with my sister, who was ill in Dublin. Just as I lay down—the firelight was bright, though I had put out my candle—I plainly saw her lying dead beside me, with her arm outside the clothes. I scarcely slept at all that night, and there my sister lay by my side; and I was glad to have her, knowing

too well what would be the contents of the telegram next morning. When the telegram arrived, I said: 'I know what it says without opening it. My sister is no more.' And so it proved."

Mr. E. A. furnishes the following: "It was at Milan, Oct. 10, 1888. I was living at the Ancora Hotel, and after dinner, about 7 o'clock, I was sitting on the sofa, reading a newspaper. My wife was lying on a couch in the same room, which was lighted by a lamp. Looking up suddenly, I saw near the door the figure of my father, dressed in black and deathly pale. At the same moment I heard a voice whisper close to my ear: 'A telegram will notify you that your father is dead.' I jumped to my

not supernatural, powers. Her story follows in her own words:

Within the three and a half years that have passed since the death of the brilliant Kate Field, my days have been full of experiences for which no conceivable explanation can account, save that she is living under conditions that permit constant communication between her and myself.

It was on Oct. 24, 1896, that, by Dr. Hodgson's kind arrangement, I had the first "sitting" with Mrs. Piper since the death of Miss Field. After writing some personal expressions, Miss Field wrote, through Mrs. Piper's hand, an explanation of the will she had made. With characteristic vehemence, she alluded to some comments that had

Mrs. Piper (I being in my home eight miles away) and wrote:

"Tell them to give Lilian the ashes if she wants them."

Returning to Boston in the afternoon, Dr. Hodgson sent me this message in a note, saying:

"Of course, there is no sense in this, and I made Miss Field write it over two or three times, but this seems to be what she said. So I send it to you, but of course it is nonsense."

Does not this indicate that Miss Field had read my letter to her Chicago executor, or my thought in writing it?

One more instance, and I must conclude. Among Miss Field's papers was a long letter by Edgar Allan Poe to her father, Joseph M. Field. On an August day of 1897, I was suddenly aware that Miss Field said to me:

"Lilian, I want you to give the Poe letter to Mr. Stedman."

Now, I did not know at the time any reason for this choice of Mr. Edmund Clarence Stedman beyond the fact that he was one of her most valued friends. I sent the letter, however, and under date of Aug. 20, 1897, Mr. Stedman wrote me, saying:

" \* \* \* As for the Poe letter, I scarcely know what to do. Don't you know that it is rare and valuable? But of course you do, and of course that is why you give it to me. Well, I have Poe's best daguerreotype and a famous Poe manuscript, and I need just this letter to go with them and make my memorial complete. So I am incontinently resolved to keep it."

I had not ventured to tell Mr. Stedman that I believed it to be Miss Field's own direction, and he may learn here for the first time.

In any attempt to select reliable instances from a vast and constantly accumulating mass of evidence, one is the victim of an embarrassment of riches. In my own experience, the objective communication through a medium has linked itself with a thousand mental and actual experiences and occurrences. No one sitting is isolated from the currents of daily life. Miss Field narrates her experiences in her new condition with the same keen and brilliant humor that she often did when here.—*New York Herald*.

## Astrological Prophecies.

Prof. Lyman E. Stowe of Detroit, Mich., says:

Wonderful and terrible events are predicted for the year 1900, the last of the closing century. Astronomers and Astrologers look to the extraordinary conjunction of the planets, soon to occur, for disastrous results to the earth, and many theories are abroad, probably some of them erroneous.

feet and advanced hastily toward my wife; but, not wishing to frighten her, I explained my movement by saying that the tea-kettle was on the point of boiling over. At 11 o'clock on the same evening we were taking tea with some visitors, when the concierge brought me a telegram. I cried out: 'I know what it is; my father is dead—I have seen him.' The telegram was from my sister in St. Petersburg, and it read: 'Papa died suddenly. Olga.'

## Lilian Whiting's Experiences

Miss Lilian Whiting, of Boston, is the latest person to come forward with a story showing that Mrs. Piper has at least supernormal, if

been made, and then asserted her desire to tell me why the will was so devised.

After the finding of Miss Field's will, it was decided by her executors to have her body brought for cremation in San Francisco, and to consign the ashes to Boston, that they might be committed in the Field family plot in Mount Auburn. Suddenly finding that I should be in Chicago, I wrote to the executor in Chicago asking if he could not have the urn consigned to him in that city and permit me to carry it to Boston. This letter I wrote and sealed in the solitude of my own room, no one having the slightest idea of it.

Within two or three days—and I think it was the next day—Miss Field came to Dr. Hodgson through



MISS LILIAN WHITING, of Boston.

Never in the history of this country did a political situation bring so much excitement as awaits us in 1900, and never was our country in such danger. For the whole of the coming year our people will be kept in a whirl of hopes and fears, joys and sorrows, and at the end of the year they will have forgotten much of it in their wondering, as now, what will the next year bring forth?

Perhaps the most startling prediction as affecting the people of the United States, was that of the danger threatened President McKinley.

President McKinley is in danger of assassination during the year of 1900, as is also Gen. Otis, or the man who may relieve him; also the Premier of Canada. It is more than likely that we shall hear of the death of the Pope, the Queen of England and the Czar of Russia.

My reasons for judging of the probability of the assassination of President McKinley and the Premier of Canada is the eclipse of the moon which occurs December 16, first visible between Nova Scotia and the coast of Maine, while the moon is in Taurus near the Pleiades. All Astrologers claim that an eclipse of the moon taking place while the moon is in that position, means violent death of the leading man of the country where the eclipse is first to be seen. Or, if not actual death, an attempted assassination.

The great conjunction that is now exciting the world takes place in December, with the point of conjunction in Sagittarius and the earth opposite with Neptune in Gemini. Just this position has never before been known, and the earth is at present drawn three degrees out of its orbit, or regular course. Thus it is feared this conjunction, with so many planets on one side of the sun and the earth on the other, may produce prodigious tidal waves, internal disturbances and great earthquakes.

The eclipse of the moon occurring Dec. 16, 1899, must be taken into consideration, as it bears a great influence on the first three months of the year. The moon at the time will be on the sign Taurus, the bull, in the house of wealth, in opposition to Jupiter, the god of wealth in the house of death. Taurus rules Ireland, Persia, Asia Minor, the archipelago, southern part of Russia, the Islands of Cypress and Samoa, also the Transvaal and South Africa. Thus to those countries we may look for the most excitement and stirring events for the first three months of the year. And the smaller powers must yield to the greater, but the greater powers will not escape severe punishment. In the financial and commercial world, the bulls and the bears seldom experience such excitement as they will during the close of this year and the first three months of 1900. This position also points to some failures of very large concerns, and the death of many people of note.

An unusual number of suicides and murders will also take place from Jan. 1, 1900, to Jan. 15, and so on every 88 days, when Mercury enters and leaves Sagittarius. These prophecies may be included in the whole coming year, but with increased violence at the period mentioned. A close observer will notice that the majority of people are more or less anxiously looking for wonderful events to be ushered in with the coming new century, and naturally enough are mistaking 1900 for the beginning of the new

century, though 1900 is really the close of the nineteenth century.

It is impossible to give as full particulars for the whole coming year as can be given later, for the reason that all the eclipses are not yet figured out, but the predictions will furnish food for watchful study.

### The Unseen and the Seen.

MRS. CHARLES LONG.

Ques.—Well, C—, your first article has been published.

Ans.—It is the very desire of my heart that you should write, and this article will give help to so many; I mean the earnest workers. You will throw a light on the work; it will help all those who are deeply in earnest; but there are so many who only talk. They will not work, and they want those who do work earnestly, to carry them along.

Ques.—You said the other day that when I had gained the Central Force fully, that I must use it carefully. Please explain.

Ans.—My dear one, when you have the Central Force as much as I have, you must use it very carefully on all who are not strong, or it would cause great exhaustion. Send it for a few minutes; then stop awhile; then send the powerful love waves again. We will call it love waves. I like the name better, as *it is the air that we live in*.

Ques.—Have I ever succeeded in drawing from the Central Force?

Ans.—Many times. When you bring yourself into the silent concentration, you then draw; at some times you draw more than at others.

Ques.—Please tell me something more about our work.

Ans.—You have gained in the dawn sittings. There will come to you, very soon, the power to know and feel that you have received the great and true light. Your continued work will give you the great knowledge of light of love.

Ques.—Tell us what you mean by a knowledge of light of love?

Ans.—You will have the power to penetrate the forces of my life and of the earth. It will be to you like a great search-light, to know, and see, and feel.

Ques.—Dear C—, what interferes most with gaining the Central Force?

Ans.—To worry is very hurtful. My dear one, all who take up this work will have to act faithfully and with great earnestness. The first step is to have all love, and no envy or malice. They who take it up must always speak the truth; they must be pure in thought and word; they must be loving and true. When you find this, then they will succeed.

Ques.—Did you not write once through M— “Man destroys his force by constant talk?”

Ans.—Yes; great power is added by silence.

Ques.—Can I get the Central Force, when the window is closed?

Ans.—Yes, but not as strong or as perfect, and when my two dear ones go to the beach, where the power is so pure, they must be alone. You must draw on the Central Force when you see the waves break on the beach. From each wave comes a bright light, to you, and to all who wish it; it flows over you with an electric shock.

Ques.—When we go into a house that has been occupied by many people, what do you see of their lives?

Ans.—So much that is evil. I see on the walls and furniture many things that are wrong—oh, worse than wrong.

Ques.—C—, we have another magnificent surf to-day; did you see it with us?

Ans.—I enjoyed the great waves. To-day is a day of great power to gain strength from the grand depths of the ocean. Oh, if we could only have you fully understand what you could obtain from that overwhelming sea.

Ques.—What are the best conditions for obtaining the Central Force?

Ans.—I wish you to be warm and in perfect repose; then will come to you more readily the Central Force. You must be absolutely calm; I can reach you so much more easily when you are physically and mentally at rest. Your power of concentration has increased and is giving me great joy. When you have obtained that, it will be so easy accomplish what you wish. Remember, *it is concentration and the power to become very tranquil*.

Ques.—C—, do you know that I have had many things to trouble me lately?

Ans.—I feel your earth worries. Draw to you the power that will bring success.

Ques.—I wish I could understand more clearly the nature of the Central Force. Is it spiritual stuff which I add to my spirit, as we add food and air to our bodies?

Ans.—I will try and make it clear to you. If you were to put a large, dry sponge in water, you know how it would take it up; it would be heavy with the water when it had absorbed all it could hold. Now, in time, you will have more of the Central Force than you can hold, but you can give it to others, and they will feel that they have received a power from you. I do so hope that you understand what I have said to you; if you do not see it clearly, I will try again. It is by that power that all the great events of to-day have been accomplished.

Ques.—Do all great inventors have it?

Ans.—My dear ones, every great invention, or any great work that has been done, has been of the Central Force. Poets, singers, artists, lawyers and business men have it. I, your C—, had it in earth-life, but I did not know it. That was the reason that I could come back to you. It is the greatest power of the earth. It was known in the East and they used it for healing and sending messages in times of war. If they wished to reach their friends, they communicated with them in that way, instead of writing long and tiresome letters.

Ques.—When they sent messages in times of war, did they have stations at short distances apart, or could they send intelligence to any distance?

Ans.—The Rajah says, that in times of great trouble, they had stations about 100 miles apart, but when they wished to reach those that they loved, distance was nothing.

Ques.—Dear C—, when I bring myself in harmony with the divine mind, does not that harmony extend to every person and thing in my life surroundings? It is not only when I sit to send out the love waves, but also when I am busy with the duties of the day, if I am holding the perfect tranquility, the inner calm, that the forces of harmony are passing out through me to help and protect every person and thing that belongs to me?

Ans.—Read that again and very slowly.

I read it and C— wrote: “My dear one, that is just what I would

like to have said. Everything that is of you, and in your life, is helped by your divine love, and you gain at every sitting the beautiful, restful force. When you sit to send out the love waves, at first be very quiet, and then begin to draw in long and deep breaths, and the powerful love waves will come to you.

### Earnest Inquiries.

BY J. M. PEEBLES, M. D.

The doctrine of no evil and no matter—“but that all is mind”—is the absurd theory of Mrs. Eddy, the noted Christian Scientist, in her book, “Science and Health.” These are her printed words: I have demonstrated the proposition that all is mind.”

Scholars, metaphysicians, reformers, and the literati of the centuries have been toiling to redeem the drunkard, to free the slave, to educate the ignorant, and to make the wrongs of the world nearer right—in brief, better—but if all is “good”—if all is “mind”—if all is “right”—if all is “spirit”—why so strive to benefit humanity? Or, can pure spirit be made more spiritual?

1. If all is good, and if all is “mind,” why talk of “the reforming influence of the world?” If the world is good,—if the world is all spirit—can it be, should it be reformed?

2. One writer further says: “We need to know how to spiritualize the gross material conditions of our environments;” but, according to the affirmations above, they are already “good”—they are “spirit.” Will such persons tell us, therefore, how to “spiritualize” spirit?

3. As all is “good,” then ignorance is good; perjury is good, forgery is good, thieving is good, larceny is good, slander is good, highway robbery is good, malicious murder is good. And everybody will admit that the *good*—the doing of “good”—should be encouraged. If not, why not?

4. If everything is “good”—if everything is “mind”—the virus of the rattlesnake is mind, the froth of the mad-dog is mind, the putrefying viscera of an old carrion carcass is mind—and, if so, does not mind, under certain conditions, stink?

5. I am treating a man for obesity. He weighed 290 pounds when he first came to my office—that is, weighed 290 pounds of “mind.” I am trying to reduce his “mind” by mild, magnetized medicines, by perspiration, and a light, nitrogenous diet? Am I doing right in removing a portion of his “mind?”

6. Three thousand Hindoos perished last year in India by cobra bites—that is, they were bitten by “mind”—by “spirit”—(for all is spirit) and died. The query is: How many cobra bites, which are “good”—which are “mind”—will it take to educate the pariahs of India and construct everywhere, in all lands, infirmaries, hospitals, orphan asylums, and homes for the aged?

7. A furious mad-dog, panting and frothing at the mouth, bit several persons the other day on the street. Now, would it be pathologically and medically correct to say that “one of these persons bitten by ‘mind’ died of hydrophobia?” Is poisonous mad-dog froth, causing hydrophobia, “good?”

These are not so much my questions as they are the questions of many who are inquiring into the merits of “Christian Science?” The way they are put may be considered perhaps a sort of *reductio ad*

*absurdum.* Nevertheless, they are not designed to stir up any controversy, nor are they asked in any captious controversial spirit, but simply to give the opportunity of enlightening such Spiritualists as cannot readily and clearly see that all is "good"—that all is "mind"—and that "Whatever is, is right."

### Constructive Thought.

MARTHA K. PEARCE.

The roots are not the trunk, nor are they the leaves, and neither of these parts can be transformed into another. The roots must do their work as roots, letting the energy so generated be taken up according to the law of being, which it is impossible for them to know with merely the experience of roots. Now suppose that the roots, having a vague consciousness of leaves, gained through their development along natural lines, should hunger after a fuller realization of that upper life. Would it do any good for them to stop their special work for a while each day and send up leaf thoughts? The leaves, influenced by sun, air and other agencies with which the roots have not come in contact, are perfecting the organism according to a fully realized law of being. The roots should do their special work, and then, because they have served the law and furnished the crude energy for the organism of the leaves, will be able to send down leaf thoughts to them and thus establish a circuit of realization.

The marvelous constructive forces of our universe can not be helped directly by man's aspiring thought. It is only by his deeds or by a constructive thought on his own plane that his energies can be so related to the system as to be used constructively. An interplay of forces which no mortal mind could comprehend is now straining to produce the harmonizing curves which must be made to perfect the spiral turn with which the sixth race is being ushered in. These constructive intelligences need a certain spiritualized quality of energy which only occult students can furnish. Had there been enough harmonizing energy of this sort generated on the physical plane there would have been no war with Spain, nor would we now have fighting in the Philippines and in Africa. How can occult students help in this organic work if they are divided into circles and societies, each holding aloof from the others? How far, think you, can thoughts of unity and peace go, which are "sent out" under such conditions? What is required is a deed of unity and fellowship, inspired by a feeling of unity and fellowship.

### Fear Rules.

The principal ingredient that goes to make up the human mind is fear. Fear is its ruler, and it is a selfish, cruel and tyrannical ruler, yet it has no power to compel obedience if the mind refuses to obey. But each individual member of the human family has elected it as ruler, and it is acknowledged and obeyed *en masse*.

We inherit fear and bequeath fear. We begin to fear with our first breath. We fear God. We fear life. We fear death. We fear what has happened and what will happen. We fear amidst plenty that want will overtake us. When in health we fear sickness. Thus we build fear upon fear until life

becomes too burdensome to bear, if we did not fear to lay it down.

All governments and sectarian religions are based upon fear. It is the only means employed to keep people subject to control.

Just recently, within a few years, there are some who have questioned the right of fear to rule over their lives, and they have to some extent liberated themselves from its power; and the result manifests itself in strength of character, health, both of mind and body; and in place of the daily routine of worry, care and suffering, comes peace and joy. We hope that the influence of this manifestation will extend until fear no longer rules the world.

Fear cannot stay where love is.—*Lucy A. Mallory.*

### Mystery of Cards.

A private soldier by the name of John Orton was taken before a magistrate recently for playing cards during divine service. It appears that a sergeant commanded the soldiers at the church, and when the parson had read the prayers, he took the text. Those who had a Bible took it out, but this soldier had neither a Bible nor a common prayer-book; but pulling out a pack of cards, he spread them before him. He just looked at one card and then at another. The sergeant of the company saw him and said: "John, put up those cards; this is no place for them."

"Never mind that," said John.

When the service was over, the constable took John before the mayor.

"Well, soldier, what have you to say for yourself?"

"Much, sir, I hope."

"Very good. If not, I will punish you more than man was ever punished."

"I have been," said the soldier, "about six weeks on the march. I have neither Bible nor common prayer-books. I have nothing but a pack of cards, and I will satisfy your worship of the purity of my intentions," and spreading the cards before the mayor, he began with the ace: "When I see the ace, it reminds me there is but one God; when I see the deuce, it reminds me of Father and Son; when I see the trey, it reminds me of the Father, Son and Holy Ghost; when I see the four spot, it reminds me of the four Evangelists that preached—Matthew, Mark, Luke and John; when I look at the five spot, it reminds me of the five wise virgins who trimmed their lamps—there were ten, but five were wise and five were foolish, and were shut out; when I see the six, it reminds me that in six days the Lord made heaven and earth; when I see the seven, it reminds me that on that day He rested from the great work He had created and hallowed it; when I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world, viz: Noah and his wife, with three sons and their wives; when I see the nine, it reminds me of the nine lepers who were cleansed by our Savior—there were nine out of ten who never returned thanks; when I see the ten, it reminds me of the ten commandments which God handed down to Moses on tablets of stone; when I see the king, it reminds me of the King of Heavens, which is God Almighty; when I see the queen, it reminds me of the Queen of Sheba, who visited Solomon, for she was as wise a woman as he was a man. She brought

with her 50 boys and 50 girls, all dressed in boys' apparel, for Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash. The girls washed to the elbow and the boys to the wrist, so King Solomon told by that."

"Well," said the mayor, "you have given a good description of all the cards but one."

"What is that?"

"The knave," said the mayor.

"I will give your honor a description of that, too, if you will not be angry."

"I will not," said the mayor, "if you will not term me to be the knave."

"Well," said the soldier, "the greatest knave that I know of is the constable that brought me here."

"I do not know," said the mayor, "if he is the greatest knave, but I know he is the greatest fool."

"When I count how many spots in a pack of cards, I find 365, as many as there are days in a year; when I count the number of cards in a pack, I find there are 52, the number of weeks in a year; and I find four suits, the number of weeks in a month; I find there are twelve picture cards in a pack, representing the months in a year; and on counting the tricks, I find thirteen, the number of weeks in a quarter. So you see, sir, a pack of cards serves for a Bible, almanac and common prayer-book."

### WHAT'S THE DIFFERENCE?

Pat Flynn had sixty-seven hats,  
And wanted sixty more;  
It was an odd, strange whim of Pat's,  
For only one he wore:  
But he would toil by night or day  
To get a hat to lay away.

'Twas hats the first thing in the morn,  
And hats at noon and night.  
The people laughed the man to scorn,

And said it was but right  
To send such crazy cranks as he  
To spend their days at Kankakee.

A million dollars Peter Doyle  
Had laid away in store,  
Yet late and early did he toil  
To get a million more.

He could not use the half he had,  
And yet he wanted more, bedad.

His neighbors praise him to the skies  
Wherever he may go;  
They called him great and good and wise,  
And bow before him low.  
Is there such difference as that  
Between a dollar and a hat?

### How do Clairvoyants See?

I am quite certain that in many instances there is no suggestion from the sitters, as proved from my own experience.

On one occasion with Mrs. Bliss, in Margaret street (not a regular seance and Mrs. Bliss being in her normal state), I gave her my crystal, and within a few minutes she saw and described a very large funeral taking place in a country churchyard. I could offer no explanation and did not see at the time how the scene could possibly concern me.

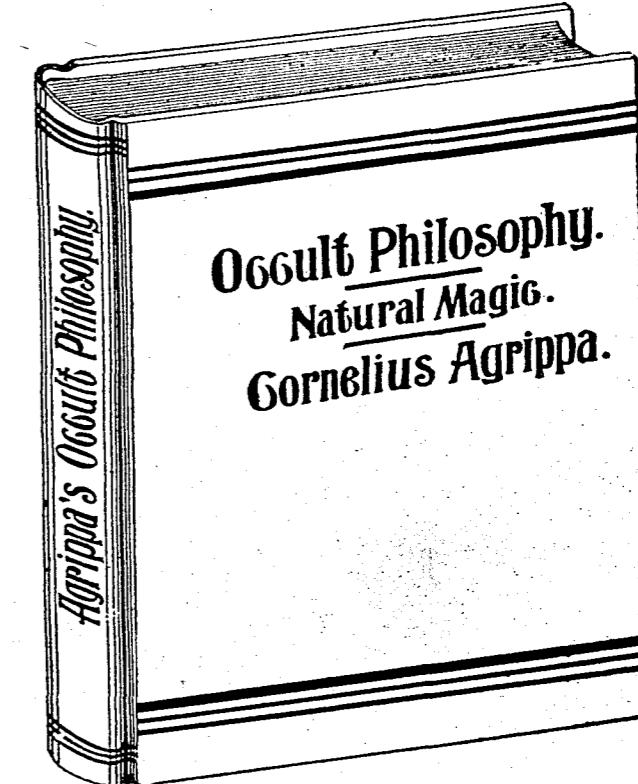
On leaving Margaret street I went on to the house of my aunt in Regent's Park, and the first thing I heard was the sudden illness and passing over of an old friend and family connection, Mrs. B., who had resided some way off in the country, and whose funeral had taken place that day at the identical hour of 2 o'clock, when I was sitting with Mrs. Bliss. I had often met this old lady and stayed in the same house with her at my cousin's, Mr. L. J. Indeed, she was his first wife's mother.

MARY J. JAQUES.  
Hookwood Lodge, Horley, Surrey.  
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**NOTE:** No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

**NOTE:** Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

**NOTE:** Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

**NOTE:** This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, Nov. 30, 1899.

**The Many Letters** from our correspondents expressing sympathy with the editor in his affliction, are duly appreciated, as well as the articles in the spiritual periodicals, which refer to the same subject. He will be unable to reply personally to the many letters of condolence, and will ask each one to consider this a personal acknowledgment. There is no indication yet of improvement in his eyesight, but it is to be hoped that complete blindness will be avoided by more rest and change of air.

**Printing by Speech.**—Edison recently said that he was on the verge of producing a machine into which a man may talk and which will print in ordinary letters the words as they are uttered. This will mean the displacement of the stenographer and type-writer. Edison is also confident of being able to turn out a machine which will not only print the spoken word, but will do the work in such a way that the sheet may be placed on a machine and the voice of the speaker will be reproduced.

**Medical Monopoly.**—Edmund Louis, psychopathic physician, of 330 Main St., Evansville, Ind., was arrested on Oct. 10 for practicing medicine without a license. He proposes to carry the case to the highest court, if necessary, to gain what he believes to be his rights. He appeals to all whose sympathies go out to the oppressed, to aid him in a financial way, that the benefits of freedom may be enjoyed by all.

**The Light of Truth** will, on Jan 1, 1900, increase its subscription price from \$1.00 to \$1.50. If the price of paper continues to make gigantic strides upward, many others will be compelled to do likewise.

### Spiritual Propaganda.

In the leading editorial of the *Banner of Light*, Nov. 18, President Barrett makes some valuable suggestions in regard to methods of work for the coming year. Among them are: A division of labor; equality of burden-bearing, and persistent consecutive work. He recommends that the best talent be employed, and that it be paid liberally. The methods to be employed in a systematic movement for the spread of truth are of vast importance, and all Spiritualists should be interested in their study. Dr. W. T. Cottier of Portland, Ore., writing upon this subject, says:

My business calls me much away from the city of Portland to different towns and cities in Oregon, Washington and the State of Idaho. There is a very noticeable improvement in things "spiritual" all along the line. There is also a very marked increase in the "hungry and thirsty" expressions everywhere I go, from longing souls in search of light. I will be glad when our mother societies find it possible to send out the proper kind of missionaries to tell the people what Spiritualism is.

The great problem to solve is the money question. There is no town I have visited for years past that I have not met with at least 20 to 50 souls who are not afraid to say: "I am a Spiritualist." They frankly acknowledge their inability to pay a regular minister, but they do say they are ready to do what they can, and my idea of the situation is, that if the parent societies would only guarantee a certain stipend to pay traveling and other necessary expenses, I feel satisfied that the Spiritualists in these small towns would make up the amount to a satisfactory figure.

A Mediums' and Lecturers' Bureau should be established in every State, a "circuit" formed, and our best workers employed to carry out a definite plan. This could be done with a small capital, as the Bureau would soon be self-supporting under proper management. This, or some other plan, should be inaugurated by State societies where they exist, and where no State organization exists, one should be formed. The time is ripe for work.

**Quiet Reflection.**—We can not, except by practice, estimate the value of quiet reflection. There comes a time in the careers of all earnest men when the doubts and perplexities of life well nigh overpower the activities. 'Tis then that the questioning soul is seeking its own in the silences of personal reflection. The mood pervades the inner chambers. Sometimes a poem, a piece of music or a familiar passage brings it to us. At other times we seek the solitudes of nature in its awful solemnity, and, gazing upon the grandeur and majesty of towering, rock-ribbed mountain or the fastnesses of gorge and canyon, feel the spirit. It never intrudes. It must be invited, albeit the changeless order of its watchful care is ever with us.—*Ex.*

**Maggie Waite** is serving the spiritual societies at Syracuse, N. Y., during the month of November.

### Photographing Spirit Bodies

The Rev. Minot J. Savage writes as follows to the *Torch* (England):

If it is true that spirits have forms, then I do not consider it unscientific to think that they may be photographed. Alfred Russell Wallace, the English scientist, told me that a perfect photograph of his mother, after her death, was taken in a darkened room when her spirit was supposed to be present, which was different from any picture taken of her in life. I never saw that photograph. I have never seen any so-called photographs which I placed any reliance upon. But a statement on this subject coming from Professor Wallace impressed me strongly.

It is well known that the photographic camera can see things hidden from the human sight. A photograph of the side of an old ship will reveal defects in the timbers that no eye could have seen. The camera has revealed an unknown number of stars which are invisible to the eye through even the most powerful telescope.

This is true of the ordinary camera, without the aid of the X-rays. The wonders of the X-ray in penetrating opaque objects and revealing images of things have opened up another great field of picture-making and scientific research. It is in the light of these discoveries that I make the statement that if spirits have form, I do not think it unscientific to believe they may be photographed.

**THE TRUE SCIENCE OF LIVING,** by Edward Hooker Dewey, M. D., 323 pp.; price, \$2.25. Norwich, Conn.: Charles C. Haskell & Son, publishers. For sale at this office.

**Humor.**—There is a philosophy in humor sometimes for which the most sober disquisitions are no match. The man who cannot laugh has a blunted and blurred spirit. Humor is the efflorescence of life, albeit it arises oftentimes from temperaments the reverse of humorous.—*Selected.*

**The Close of the Cycle.**—The year 1900 ushers in a new cycle. From 1890 to 1900 marks the ending of a great cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time, the planets are in conjunction, a position which exerts a great influence over the earth. When last the earth entered a new constellation, according to the correct chronology, Jesus was born. Really, the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to the Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Krishna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. Those who know tell us that every 2160 years there is a new Buddha, or Christ, born who arouses the world to a better life, gives to the people the higher knowledge which for centuries has been confined to the few.—W. E. Copeland, in *The World's Advance Thought*.

### The Reviewer.

**A STUDY OF ELIZABETH BARRETT BROWNING**, by Lilian Whiting, with portrait, 16mo. cloth, gilt. Price, \$1.25. Boston: Little, Brown & Co., 254 Washington St. For sale at this office.

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**BEHIND THE VEIL**, 18mo. decorated cloth. Price, 75 cents. Little, Brown & Co., publishers, 254 Washington St., Boston. For sale at this office.

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**THE NEW HEAVEN AND THE NEW EARTH, or The Universal Supply in Air.** By Dr. Geo. W. Carey, Los Angeles, Cal. Price, 10 cents. For sale at this office.

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**Prof. C. P. Longley**, of Washington, writes us that the first edition of his excellent song book is exhausted, and that he is issuing a second edition. He is also soon to publish Vol. 2, and is now preparing Vol. 3 of the series. It is for sale at this office. See our Book List.

**In the JOURNAL of Nov. 2, a mistake was made in the price of the book entitled, "Psycho-Therapy, or Hypnotic Suggestion in the Cure of Disease, Vices and Abnormal Habits," by Jay Ross DeMude. The price is \$1.25, instead of \$1.00,**

as therein stated. It is for sale at this office.

**TO RA'S HAPPY DAY**, by Florence Peltier Perry, editor of Children's Department in *Mind*. Illustrated by Gaingero Yeto. New York: The Alliance Publishing Co. 50 pp.; card-board. Price, 50 cents. For sale at this office.

For a holiday present for boys or girls, this is an excellent book. The story is unique, the moral good and the lessons taught of a high order. The author is well known among the children of liberal households.

**HINDU WEDDING BELLS and Food of the Orient**, by Alice B. Stockham, M. D. Chicago: Alice B. Stockham & Co. Each 30 pp., with new and artistic cover.

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The *Dawning Light* comes to us in a new dress, having discarded the book form and adopted the open sheet. Enlargement is promised later. The paper is devoted to the cause of Spiritualism; is published in San Antonio, Texas, and deserving of recognition and support.

**The Sunflower**, semi-monthly, published at Lily Dale, N. Y., by W. H. Bach, will, upon the completion of its third volume, on Feb. 1, 1900, begin publication as a weekly. Success to the new venture!

**Mrs. LOE F. PRIOR**, who has been laboring for the Spiritualists of Cleveland for some time, returns to Atlanta, Ga., where she had previously labored with marked success for over a year.

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'Twas taught in all truth in my juvenile home,  
With its god of injustice and terror.  
But the world will yet worship the knowable  
only;  
The unknowable phantoms must go.  
The gods of the clergy will feel sad and lonely,  
When science shall teach us a God that we  
know.

Some current-electric show what vital force is  
Giving life to the ovum from which all are  
hatched,  
And solves the grand problem of what the true  
source is—  
Of life, love and beauty from dead matter  
snatched.

The God of Spinoza in triumph returning,  
To meet the glad world so long left in doubt;  
Whether Nature has power and sense all discerning,  
Or whether some foreign God rules from without.

His God is all matter, all power and forces,  
All chemic—electric—magnetic;  
All knowledge, all wisdom, all thought, he the  
source is;  
All present and future prophetic.

If matter—each atom—is truly divine,  
And currents-electric are vital.  
May not these grand powers of Nature combine  
To give us the spirit immortal?

While millions of people are seeking the light,  
And some of them think it is dawning—  
Through spirits returning, and who knows but  
they're right?  
With the message for which all are longing.  
Ionia, Mich.

S. M. BAYARD, M. D.

## My Uncle's Wish.

In looking over my family register the other day, I found the following little poem, written by my uncle, James Armstrong, of Great Mills, St. Mary's county, Maryland, on June 10, 1813. He did not marry until Feb. 10, 1818.

## A WISH.

I have often wished to have a friend  
With whom my choice hours to spend.  
To whom alone I safely might impart  
Each wish and weakness of my heart.  
Who would in every sorrow cheer,  
And mingle with my grief a tear.  
For when alone I'd wish to be,  
And who would only live for me.  
And to secure my bliss for life,  
I'd wish that friend to be my wife.



The Editor is not responsible for the opinions of correspondents.

## Another Card from Moses Hull.

To THE EDITOR:  
Not long since, I put a card in the Spiritualist papers announcing my desire to get out an important book on the Bible and the Higher Criticism. The papers were all very kind in publishing my notice and otherwise assisting me. The result is, I now have orders for over 800 copies; still they come; never less than 25 a day, and sometimes as many as 40 in a single mail. The work of making the plates has already begun, and they are to be made from this time forward at the rate of not less than six pages per day until they are finished.

I supposed when the work was announced, that the manuscript, all except two chapters, was about ready, but when I come to look it over, I find many things left out that should have gone in, and some things which must give place to more important matter. The result is, that I re-write much of it. It takes much more than all of my spare time to keep out of the way of the printer.

I doubt now whether the book will be issued much before Feb. 15. I had much rather go slow and do the work in such a manner that it can be used as a reference book in ages to come, than to rush it through and then wish I had more carefully prepared the matter.

Those subscribing for the book before it is published can still have it on the terms announced on my former card. About \$50 has already been paid, and is now in the bank. All who choose to do so, can now send their money and it will be conscientiously used in paying the bills on the book. The book will be sent postage paid as soon as it is from the press.

Please do not send personal checks; I lose 15 cents on every one of them. Some forget to even put a revenue stamp on the check; then I lose more. Hoping that this notice will be sufficient,  
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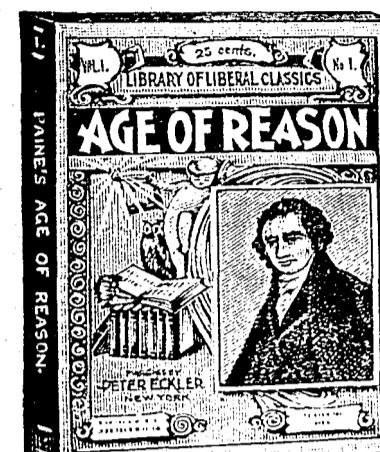
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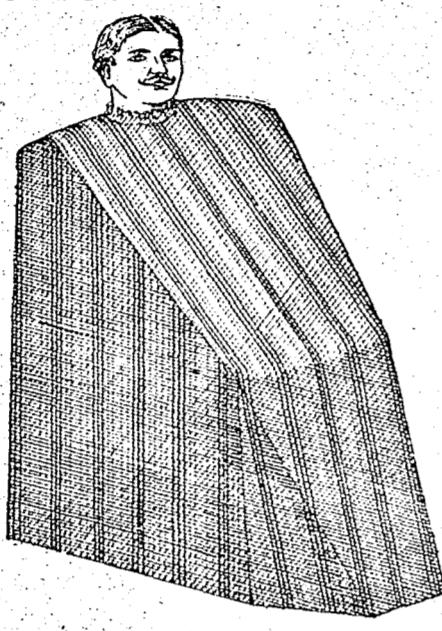
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For you all it will pay for itself, many times over by the saving of Doctor's bills alone. It will last for a life time, and imparts a pleasure in the cleanliness, health, strength and beauty obtained by its use.

The Delicate Organism. Both Physical and Nervous, of ladies, and the wonderful functions and duties required of them, subjects them during many years of their lives, to distressing troubles, and many a weary woman drags out a miserable existence, caused by afflictions which, in many instances, are the result of ignorance or carelessness, who by proper treatment, might be living in the full enjoyment of health and strength.

The unfortunate woman with a difficulty in the pelvic region, if she once commences doctoring, in most cases haunts the physician's office until her money or her patience has given out, and as a rule she gets but temporary relief.

Ladies Who are Suffering Excruciating Pain, and feeling miserable, caused by irregularities, uterine and ovarian derangements, will be wonderfully and quickly revived by taking hot vapor baths—that remove the congestion and inflammation at once.

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We excrete refuse matter in four ways: by the Kidneys, Bowels, Lungs and Skin. The skin covers by far the larger proportionate area as an excretory function. Interfere with that to any great extent by covering the pores with an impervious covering and how quickly death results.

Theory of the Vapor Bath.—The heat of the vapor bath raises the temperature of the body, brings the blood to the extremities—opens pores of the skin and produces effusive perspiration which carries off the gummy and effete matter secreted by the glands, but deposited in such a manner as to clog them. The cleansing process is absolutely necessary to health and the prime object to be gained. If the cuticles are allowed to retain their accumulated impurities, bad results must inevitably follow. The skin being cleaned the valuable medicinal agency of the vapor is absorbed through the dilated capillaries and into the system. The other organs of the body are relieved from over-work, when each is able to perform its respective duties.

Success in Life is due More to a good physical condition than to any special aptitude.

In the race for success throw off the impediments and take advantage of the health and strength to be gained by our Home Vapor Bath treatments.

Let a cleanly person take a daily common bath for any length of time, and then take a Turkish Bath and they can then scrape the dead scales and cuticles from all portions of the body, in a similar manner to that which is found on the bottoms of neglected feet.

If this much can be said of cleanly people, (and everybody who ever took a Turkish Bath knows that it is true,) what must be the results with those who rarely ever bathe at all? Is it any wonder that outraged nature so often seeks relief by expelling a portion of the poisonous matter from the system in the form of boils, carbuncles, etc., on those portions of the body which are more cleanly, and thus offer the least resistance?

The ordinary bath simply washes the outer surface of the skin, while the hot air and Vapor Bath literally washes the blood of its impurities in the following manner.

The Patient Drinks Pure Water. It is absorbed by the system, passes into and mingles with the blood, by which it is carried to the capillary net work of the skin, and by the use of the Hot Air and Vapor Baths is poured upon the surface of the body through the pores in the form of perspiration—not pure, as when taken into the system, but mingled and loaded with the humors and impurities of the blood. Thus we purify, vitalize and enrich the blood, open the clogged pores of the skin, and with this solid, correct foundation the dormant energies are renewed, new life instilled into every organ of the body, the circulation is equalized. Renew the liver, strengthen the Kidneys and Nerve Centers, soothe the nervous system, causing good, sound sleep; restore the natural digestion, creating a good appetite, toning, invigorating and strengthening the entire body, producing good health by the most natural methods.

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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists.**—The usual Sunday evening service in Occidental Hall began with a few moments of song and a solo by Mr. J. T. Lillie. Mrs. R. Shepard Lillie delivered a splendid lecture, taking for her subject, "Transition," with special reference to the late Emma Hardinge Britten.

**Mission Lyceum.**—The regular monthly entertainment of this society will be held in Mission Opera Hall, 2131 Mission St., on Wednesday evening, Nov. 29th. There will be a program of rare excellence, followed by dancing and refreshments. Remember the date and number—and the children.

**Mrs. Logan's Meeting.**—held in Occidental Hall last Sunday afternoon was of special interest. Dr. Carpenter, Mrs. Stoddard, Mr. McNorton, Mrs. Barnes, Mrs. Jenkins, Mrs. Logan and Mrs. Cooke participated. These meetings will be held in the future at 11 a.m., 305 Larkin St. All are welcome.

**Mme. Young's Meeting** at 605 McAllister St. was addressed Sunday evening by Mrs. Sarah Seal upon the subject, "The Needs and Necessities of Life." The Oriental quartette sang a selection and Mme. Young followed with messages from the spiritual realm.

**Universal Spiritual Association.**—The subject for discussion last Sunday was "Seriousness." It proved to be a good subject, and there were many "warm" talks during the afternoon. The hall is really too small to accommodate the people seeking light. Perhaps, after all, life is a huge joke."

**Oakland.**—The Union Spiritual Society met at 856½ Isabella St. Wednesday night, Nov. 22. Mrs. Palinbaum read the poem, "Over the River They Beckon to Me," with beautiful effect. The audience was large and among them a good many strangers, some from Seattle and others from San Jose. The tests given by Dr. Palinbaum and Mrs. Stewart of Oakland were satisfactory. These meetings are held in this place every week, and are without money and without price, and are doing good, teaching the religion that there is no death.

A. L. A., Sec.

**The Children's Progressive Lyceum** had a visit on Sunday from J. M. and Laverna Mathews, which was greatly enjoyed by all. Another visitor was there who attended the Lyceum at Dashaway Hall in 1866. The subject for the day, "Co-operation," proved so interesting to all that it was continued for the next week. Preparations for the entertainment Christmas night are progressing finely. C. H. WADSWORTH.

**Thanks.**—From a multitude of exchanges, as well as from many private sources, come tributes of love and esteem in our physical affliction. The words of encouragement and offers of assistance are appreciated. To encounter and conquer the adverse conditions of life is our mission. We hope to go on and fight the battles of life to the end, sustained by the kindly thought and loving helpfulness of the numerous readers of the JOURNAL.

**The Ladies' Aid Social.** held in Occidental Hall on the last Friday evening of November, was well attended, and a good program was presented. Prof. Warren and Mrs. Cooke gave a piano selection; Mr. Wm. Rider a recitation; Prof. Sawvell sang twice; Mrs. Ragison and Mrs. Dr. Treadwell both recited; Mrs. Lillie recited a poem, and Mr. Steacy gave an improvisation. Prof. Warren and Mrs. Cooke furnished music for the dance that followed. Four new members joined the society, and Mrs. Stark of Modesto was present. This lady sends a box of clothing each year to this Society for distribution.

**Hermetic Brotherhood.**—The open meeting of this order, held at headquarters, 509 Van Ness Ave., last Thursday evening, was addressed by Dr. W. P. Phelon of Chicago. He took for his subject "The Symbology of the Bible." Dr. Phelon is one of the leaders of advanced thought in our day. The spacious parlors were filled to overflowing. These meetings are held every Thursday evening. All are welcome.

**Birthday Party.**—The last anniversary of the natal day of Mrs. Sadie Cooke was celebrated by her friends at her residence, 702½ Van Ness Ave., on Friday evening, Nov. 17. Among those present were Mr. and Mrs. Wadsworth, Mr. and Mrs. Lillie, Mr. and Mrs. Cole, Mr. Barnes, Mr. Daggett, Miss Lance, Rene Olesen, Mrs. Jollie and Bessie Jollie. The evening was spent in a social way. Her multitude of friends join with us in the expression of love and appreciation, with congratulations and hopes for many returns of the event.

**The Bazaar** of the Ladies' Spiritual Aid Society, which will be held in Occidental Hall on Friday and Saturday evenings, Dec. 8 and 9, will be an event of interest to all Spiritualists in this vicinity. There will be an excellent program each evening, and the "Orange Tree" will be a source of amusement. There will be refreshments and—lots of things.

**Dr. Louis Schlesinger** is at present in Wilson, North Carolina. The *Daily News* of that place, in the issue of Nov. 14, speaks very highly of him in a half-column article. He is a guest of the Briggs' Hotel, and makes no charge for his sittings.

**A Mission Lyceum Benefit** for the Children's Christmas fund was held at Eberhardt's Hall, 3250 22nd St. on Friday evening, Nov. 24. Let us all join in and make the little ones happy on Christmas day.

**Don't do it.**—Notwithstanding the fact that in every issue of the JOURNAL we caution our subscribers about sending either coins or paper money in letters, because of the danger connected therewith, many still do it, to their sorrow. Every few days we have reports of money lost in transit. The only safe way is to get a postoffice or express money order; then there can be no loss, as a duplicate can be secured if it does not reach its destination. The cost is trifling, while the security is complete.

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## Wonders that are Being Performed AT A DISTANCE.



DR. PEEBLES, since devoting himself personally to the interests and welfare of his patients, is performing some wonderful cures, perhaps more remarkable than those of former years. He does not claim to possess gifts which none others have, but he does claim to possess some advantages over most of his contemporaries—he is certainly curing hundreds of cases where all others have failed. He claims his great success in treating chronic diseases is due to several factors, an important one being his vast experience, having had over half a century's actual experience in the treatment of these diseases.

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**Psychic Treatment.** THE Egyptians and Assyrians appreciated, perhaps more fully than we, the efficacy of the "Soul-Cure" of diseases. They were psychics under other names. Their histories contain numerous examples of astonishing wonders performed by those possessing these spirit gifts. Who can limit spirit and spirit-power? But, as the regular medical profession grew stronger, it became so proud, so strong and tyrannical, that, together with scoffing and legislation, it caused to be abolished all forms of mental, magnetic and psychic healing. But the time of reckoning has come. The regular M. D. who has become too proud, too much of a bigot to investigate and make use of the psychic laws of healing, finds that patients he has treated unsuccessfully and pronounced incurable are being cured by the irregular physician, who has the courage to investigate and use, in conjunction with his medical knowledge, the laws of the higher arts of healing.

**Magnetized Medicines.** HE USES only the mildest medicines, these being preparations of roots and herbs. Drastic drugs and poisons he has totally abolished. The remedies for each patient are magnetized and vitalized by the Doctor himself before they are shipped. In this way his patients get the benefit of his healing and life-giving magnetism. He makes no exorbitant claims, but could print hundreds of testimonials of so-called incurable cases.

Locke, N. Y., Nov. 1, 1899.—Dear Doctor: Your medicine has helped me, and I can truly say that I do not think I should have been alive to-day if you had not helped me. All my friends say so, too. Very truly yours, Alma Halladay.

Putnam, Conn., Nov. 3, 1899.—Dear Doctor: I continue to gain in strength and am feeling so much better than I did in July—am like another being. I do not think I can ever repay the debt I owe you in this respect. Your treatments are like a glimpse of heaven. Your patient, Mrs. L. N. Dresser.

Millers, N. Y., Nov. 3, 1899.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filling my being with life and strength. Your patient, Julia Ressegue.

Marcellus, Mich., Nov. 5, 1899.—Dear Doctor: I am feeling well. I could hardly imagine I would ever feel so well again. I never realized so strongly your magnetic influence as I did last Thursday evening. It is quite a miracle to me. I am so thankful for what you have done for me. Sincerely yours, Mrs. G. I. Nash.

**If in Doubt** As to your true condition; if your physician has failed to help you, it will cost you nothing to obtain a complete and full diagnosis of your case. In addition to the diagnosis, he will send to each lady writing to him as below, "Foods for the Sick and How to Prepare Them," a booklet of inestimable value to every home, and also that practical booklet, "Woman." No wife or mother should be without it. Write at once, stating AGE, SEX, FULL NAME AND LEADING SYMPTOM. Address:

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Edited by J. J. Morse, assisted by Florence Morse.

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**Society of Progressive Spiritualists,** Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

**Ladies' Aid Society.**—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.